

CHRISTS CONFESSION AND COMPLAINT,

Concerning
HIS KINGDOM
AND
SERVANTS,

Conuincing Iewes of obftinacie, Romifh
Catholickes of Conſpiracie, Seducers of
Sedition, Arminians of Apoſtacie, and
diuers others of Coldnes, Schiſme,
Treachery & Hypocriſie.

By J. P.

I. TIM. 6. 11.

Hee wiſſed a good Confeſſion before Pontius Pilate.

Bernard. De ordine vitæ.

*Unam quaſo vera prudentia niſi in Chriſti doctrina? Soli ergo
qui cum doctrina imbuti ſunt, prudentes dicendi ſunt.*



Printed, M. DC. XXIX.

CHRIST'S
CONFESSION
AND COMPLAINT

Continuing

HIS KINGDOM

AND

2 MAY 1952



Continuing lower
-Catholics of
Sedition, Amnial
directors of
Tendency of Hypocrite

By F. T.

... 8 ...

Her mind of a good Confession before Pontius Pilate.

Reviewed by Dr. George A. Jones

1. The first part of the book is a general introduction to the study of the history of the world, and is divided into two main sections: the first section deals with the history of the world from the beginning of time to the present, and the second section deals with the history of the world from the present to the future.

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TO THE HONOUR OF ALMIGHTIE GOD.



TERNALL and incomprehensible Lord God, who hast giuen to thine only begotten Sonne Iesus Christ, dominion and a Kingdome, that all people, Nations and languages should serue and obey him; and who hauing first sent this Kingdome to the Iewes, who reiected it, and since to diuers other Nations that haue fallen a way fro it, and follo wed Antichrist, hast of thy great goodnesse, vouchsafed among other places, to haue thy Kingdome now these many yeeres in this Iland: yet haue not we O Lord, in humilitie and thankfulness, in all matters of faith and saluation, subiected our selues to the same; but the Corner stone hath beene in sundrie points, of diuers Builders refused: who haue brought in new and contrarie doctrines against the word of thy Grace and Kingdome; and many, O Lord, haue followed their pernicious wayes. We haue sinned and done wickedly, and haue rebelled by departing from thy Precepts; and thereby haue deserved, that thy Kingdome should also be taken fro vs, and giuen to a Nation bringing forth the fruits thereof.

But, O Lord God, if the foundations be destroyed, yet what hath the Righteous done? What hath thy holy Sone Iesus done, that he should lose his Kingdome, & so many people bere, and in other Nations? or if he lose none that thou hast giuen him, yet that he should not haue them to serue him with more freedom? He is worthy to be serued of all, without feare of Enemies, vwho redeemed vs to thee by his

blood, out of euery kindred and tongue, and people
and Nation. *It hath bene said, The Kingdomes of this
world are become the Kingdomes of our Lord, and
of his Christ, and he shall raigne for euer.* Wee
know O Lord, that thou wilt make good thy Word; and if we
beleue not, yet thou abidest faithfull. *Neuerthelesse,*
the Kings of the earth haue set themselves, and the
Rulers take counsell together against thee, and thy
Christ: *In many Kingdomes and Prouinces, where the Gospell
hath bene lately preached, they seeme to haue preuailed and re-
duced people to Antichristian slavery: but thou, O Lord, hast
promised to speake vnto them in thy wrath, and by thy
Word to ouercome them.* Yp, Lord, therefore, and let not
man haue the vpper hand: Awake, awake, & put on
strength, O Arme of the Lord, awake as in the ancient
dayes; *When thou didst deuide the Sea, and brakest
the heads of the Egyptian Dragons in the waters: take
vnto thee againe, O Lord, thy great power, and raigne
ouer all Nations, Iewes, and Gentiles: though they and we haue
deserued no such King, but rather the most contrary; yet in the
multitude of thy mercies, burie the multitude of all our trans-
gressions: suffer not them nor vs to walke in darkenesse;
but for thine owne Names sake, send out thy light and
thy Truth, and let them leade vs, and bring vs to the sa-
uing knowledge and obedience of thee and thy Christ.*

Giue a blessing, O Lord, to all good meanes conducing to the
same, & namely to these few proofes & obseruations, gathered,
by thy assistance, from the Confession and Complaint of
thy deare Sonne. In them, O God, defend what is thine owne:
And let not those, O Lord God of hosts, that put their
trust in thee, be ashamed of the Truth because of me,
for who am I, dust and ashes, one of the lowest ranke of thy
seruants, that when many great and learned dare not, or doe
not, I should aduenture to shew the wrongs done in the King-
dome

dome of my Saniour, that am not able of my selfe to thinke a good thoughts? Thou knowest, O Lord, that most men haue the faith of our Lord Iesus Christ, with respect of persons, looking more who writeth, then what is written; though they confesse, that it oft please thee, out of the mouthes of Babes and sucklings, to ordaine strength, because of thine enemies; for their greater shame and confusion, that so thou mightest still the enemy and auenger; when they shall see, that if they could get all the wise, and learned, and mightie men in the world, to be on their side, yet thou canst chooise and enable the foolish things of this world to confound the wise, and the things that are not, to bring to nought the things that are. Thou, O Lord God, art to such weak ones, the best Patron, the surest Shield and Buckler: Shew therefore thy marueilous louing kindnesse, O thou that sauest them that trust in thee, from those that resist thy right hand. Thou that canst manifest thy might in weaknesse, Bow the heauens, O Lord, and come downe, and make thy Name knowne to thine aduersaries, that the Nations may tremble at thy presence: Cast downe the strong holds and high conceits of proud Heretickes, exalted against the knowledge of thee the only true God, and thy Sonne Iesus Christ whom thou hast sent: Bring into captiuitie euery thought, to the obedience of thy Christ: for thine, O Lord, is the Kingdome, that then thou shouldest rule all, shine the power and the glorie, of giuing and effecting all good things; to thee, O Father, together with thy Sonne our Saniour, and thy holy Spirit, three Persons, one true and euerliuing God, be giuen, as due is, all obedience, honour, praise, and glorie, now and for euer, Amen.

et

TO THE HIGH AND
MIGHTIE PRINCE,
CHARLES, by the grace of God King
of great Britaine, France, and Ieland, De-
fendor of the Faith, &c.



Here was a Law (Dread Soueraigne) ^{Guenara} among the Romans , That upon paine of in his Epistle.
death, none should presume to approach the
Tent where the Emperour did eate & sleepe,
except such as did serue him by day, and
guard him by night. The Emperour Aure-
lius being in the warres in Asia against Cenobia, in the
night a certaine Greeke Souldier entred the Emperours Tent,
who being taken to be executed for the same, the Emperour
from his bed cried out with a loude voyce, If his man did
come to sue for any thing for himselfe, let him die; but
if for another, let him liue. The matter being examined,
it was found that the poore man came to sue for his three com-
panions that were taken sleeping in the watch, who there-
vpon were then all saved: whereby that good Prince
got to himselfe an immortall name of clemencie.
Now seeing I also (a common Souldier) come not to
sue for my selfe, but my Saviour, nor in my owne
Name and words, but in his Confession and Complaint;
and about those, who if not in your Maiesties ser-
uice, yet in Christs Camp, haue been taken asleepe being
of the watch, no man will (I hope) be so rash, as to con-
ceiue that your Maiestie a Christian King should not
ouercome a Pagan Prince, in that much honoured
vertue; much lesse so far to forget the duty of a sub-
iect, as to infer from this example, that we vnder the
Gospell

Idē in orat.
ad Carol. r.
inter Epist.

Gospell of our Lord and Sauour *Iesus Christ*, haue li-
ued to a time, vwhen it should be accounted a crime
in any Christian, *to confesse* and defend *the faith of Christ*
crucified. Your *Maiestie* by your *Roiall* title is *De-*
fender of the faith; and consequently of all those your
Maiesties subiects that professe and maintaine the sa-
me. Then, saith *Gueuara*, *is the Prince naturallof the King-*
dom when he doth obserue and defend the Gospell of Christ.

I confesse, right high and mightie Monarch, your
Maiesties affaires are many & important; that amonge
many things offered to your Princely cōsideration,
some may be of greater consequence in the conceite
of the preferers, then in true substance, and may per-
haps be therefore answered with *parturiunt montes, nas-*
cetur ridiculus mus, or with that, *Non vacat exiguis rebus*
adesse loui. But this Confession, amonge other things,
manifesteth that the successe and safety of temporall
Kingdoms, depende on the due receiuing and main-
tenance of Christs, and extirpation of all the open &
secret enemies thereof. Knowing then, that in this
Island, *Christ* hath had a Kingdom theese seauenty
yeares or vpwards; that there is noe true Christian,
nor good subiect, but would be loth to see it eaten
out by *Iesuiticall* or *Pelagian* practises; what honourable
or loial Seruant is there in your *Maiesties* Court, that
if a man, as weake, as he that was *blinde from his birth*,
should, by Gods assistance, pleade Christs cause to
the *Rulers* with good proofes, would not take that of
our Sauour into consideration, *He that reiecteth me*
and receiueth not my words, bath one that iudgeth him, the
Word that I haue spoken, the same shall iudge him in the last
day?

Ioh. 9. 1. 30.

chap. 12. 48.

The

The first part vvhich conuinceth the *Iewes*, may
seeme at first sight, to make nothing for, or against,
any here, nor much to cōcerne, Christs cause in this,
Island; but as it like a greate wheele moueth all the
lesser, and like a *Roote* yealdeth sap and life to all the
branches: the worke it selfe is but litle, and that sub-
iect fills not a fift part of it; vouchsafe therefore,
greate *Kinge*, youre Roiall and Princely patience, and
yours *Maiestie* shall soone see how reuiued heresies
doe eate at the roote both of Church and State, and
that vvith noe ordinarie danger. Yet doe I not strike
at the *Arminians*, but through the sides of the *Pe-
lagians*, nor soe much at their tenets, as at their
practises: nor at them, but as they are against the
Kingdom of God, the honour of youre *Maiestie*, & the
peace, safety, and strength of youre Kingdoms: Nei-
ther is that donne by me, but by Christs owne *Con-
fession* and *Complaints*, and such consequences as neces-
sarily follow frō the same: the examples out of holy
writ, and other Histories, here gathered, becing only
Instances of the neuerfailing truth of that, which
Christ in his Confession denied or affirmed: Now
therefore, the greate God of heauen and earth, in
whose *hands* are the *hearts* of *Kings*, giue youre *Maiestie*
to see, embrace and establishe the things that *belonge to*
the peace of youre Kingdoms, and now perplexed Luk. 19.42.
subiects, which, is the thinge herein desired, and
daily begd of God in continuall prayers, by youre
Maiesties most humble subiect, and Vassall,

I. P.

(b)

To the Christian Reader.



CH^RI^STIAN and Truth-loving Reader, I offer here to thy most retired and serious considerations the Confession and Complaint of Christ Iesus our Saviour, with such undeniable consequences as necessarily follow from the same; that so thou maiest observe from his mouth, who is the best Pilote, what course to steere in this troublesom and tempestuous age, to bringe that pretious Jewell & Vessell of thine, thy yet floating Soule unto the Haven of true happines; that it may not be surpris'd by Seducers; suffer shipwrack against the Rocks or late sunke Vessels of error, nor runne a ground in the shallowes of ignorance; That wee henceforth be noe more children Ephes. 4. 14. tossed to and fro, and carried aboute with euery winde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lie in waite to deceiue: But following the Truth in loue, may grow vp into him in all things which is the head, euen Christ: *A worke that might haue bene vnderaken by one more experienced in such sacred mysteries, and better qualified for them, then I am.* Yet if a man that is but an ordinarie Passenger in a ship, shall espie it to be neere a Rocke, a Ship sunke, or some other Sea marke, set vp to discover a danger; who will blame him, if, while others that should watch, are sleeping, or otherwise buisied, he giue notice thereof to them that are with him embarked in the same Ship, or in any other within hearing, that the dangers may be auoided?

Such as beare good will to Sion, pray for, & truly seeke the peace of our Ierusalem, will soone perceiue that my indeauours, herein, are only exercised in seeking the Kingdom of God, the honour and safety of our Soueraigne Lord the Kinge, the peace and happines of his Maiesties Kingdoms, and of Gods Church in them; together with the conuiction and amendment of such as haue donne euill offices to any of these, If God peradventure will giue them repentance to the 2. Tim. 2. 25. acknowledging of the Truth: and that they may recouer themselves out of the snare of the Deuill, who are taken captiue by him at his will. But on the other side, if any that haue exchanged their best iudgments for such honours, and other gifts of the World, as blinde the eyes of the wise, or for the hopes of them; If any who

are Iesued, or poisoned with Romish or Pelagian errors, finding
themselves touched with these lines, shall make a worse construction
of them, to cleare themselves or their adherents, then can with good
Conscience be given, and framing a minde to me out of their owne,
shall thereupon begin to murther against this little treatise, or the com-
poser thereof; the Booke it selfe will I hope say enough to stop such mens
mouthes; and if that doe not, I know a longe Epistle can not doe it: I
will therefore leaue all further Apologies, and appealing from them to
God, to whome all hearts lie open, implore his almightie protection:
In the meane time hoping such things of thee as accompany saluation,
and beseeching thee to excuse and correct with thy pen such faults, as
(not without wronge donne to me) haue escaped the Printer in the
printing; I rest

Thine in Christ Iesus

I. P.

CHRISTS

CHRISTS CONFESSION AND COMPLAINT.

Ioh. 18. 36. 37.

Iesus answered, My Kingdom is not of this world: If my Kingdom were of this world, then would my Seruants fight, that I should not be deliuered to the Iewes: but now is my Kingdom not from hence.

Pilate therefore saide vnto him, Art thou a Kinge then? Iesus answered, Thou sayest that I am a King. To this ende was I borne, and for this cause came I into the world, that I should beare witnesse vnto the Truth: Euery one that is of the Truth heareth my voice.



THAT which S. Paul saith of all holy Scripture; 2. Tim. 3. 15.
can not but be verified in this, that it is *giuē by*
inspiratiō of God, and is profitabie for doctrine, for
reprooffe, for correction, for instructiō in righte-
ousnes; That the man of God may be perfect: be-
cause in saying that Iesus Christ witnessed a 1. Tim. 5. 6. 13.

GOOD confession before Pontius Pilate, he must needs haue respect to this here prefixed: for there is noe other mentioned by all the other Euangelist saue this, that when Pilate asked him, *Art thou the Kinge of the Iewes?* he answered him, *Thou saist it.* Which is comprehended in this confession, recorded by S. Iohn: for theese words of our *Sanctour Christ*, spokē in the morning of his Passiō vnto Pilate sitting in the *ingemēt hall*, are an answer to that questiō asked by Pilate in the foregoing vers. *Art thou the King of the Iewes?* to which questiō Christ answers first by a ques- Ioh. 18. 13.
tion

Vest. 34.

Vest. 35.

Math. 27. 17.

Ioh. 18. 35.

Mat. 27. 18.

tion, neither plainly affirming himselfe to be the *King* of the Iewes, least beeing misunderstood of the worldly Kingdom, he should offer them some shew of cause of putting him to death, because that Kingdom was accounted *Cesars*; nor yet denying the truth; but rather confessing and implying himselfe to be a *King*, saying, *Sayest thou this thing of thy selfe? or did others tell it thee of me?* As if he saide, Doeſt thou thy selfe imagin it? doeſt thou thinke it? or haue others told it to thee, that I am a *King*? or haue made my selfe one, that thou askest me this question, either as thinking me to be *King* of the *Iewes*, or seeking to haue wherewithall to condemne me? doeſt thou aske this question of thy selfe, to get matter out of my owne mouth against me, as the high Preist did? or did others tell it thee of mee? At which manner of speaking *Pilate* somewhat offended, answered, *Am I a Jew?* that is either in opinion and religion, as some are, who thinke thee to be the *King* of the *Iewes*, and their expected *King* or *Messiah*, as he saith, *who is called Christ*; and, *whom ye call King of the Iewes*; or in mallice, as others are, who beeing of a contrarie faith, hate thee, and seek thy life, because thou art thought to be that *King*, and better then themselves; they therefore make it matter of accusation; I though a *Genile*, and *Cesars* *Deputie* haue not sought out this thinge, nor thee to finde matter against thee; but *thine owne nation*, & the cheefe *Priests* haue deliuered thee vnto me. As if he saide, The enuie is not mine, but theirs; for he knoweth that for enuie they had deliuered him. Yet to satisfie them in examining him, he addeth, *What hast thou donne?* as if he saide, to make thy selfe *King* of the *Iewes*, and thereby an offendour against *Cesar*. To which *Iesus* then answered more directly and plainly, saying, *My Kingdom is not of this world: if my Kingdom were &c.*

The causes of this Confession.

THE causes that both moued *Pilate* to examin him vpon this point, and *Christ* to make this answer, were the inuestiue exclamations and accusations of his obstinate enemies the *Iewes*, who saide, *Wee found this fellow peruerſing the nation, and forbidding to giue tribute to Cesar, saying, that he himselfe is Christ a King*. They here accuse him of three things. 1. They say they found him per-

uerſing

neruing the nation. 2. Forbidding to giue tribute to Cesar. 3. Saying that himselfe is Christ a King. Or if you will, they accuse him of perverting the nation, which they would seeme to proue by these two, that he forbiddeth to giue tribute to Cesar, and that he saith that himselfe is Christ a King. That of the tribute was a most false accusation, and only a charging of him, with that which they would haue had him to say, not with that which he did say: for when they fauninglie applauded his integritie, and the truth of his doctrine, then they laide, *Tell vs therefore what thinkest thou? Is it lawfull to giue tribute vnto Cesar or not? But he perceiuing theire wickednes, saide, Why tempt ye me ye hypocrits: Ye that pretend that ye thinke me true, and that I teach the way of God in truth; that in respect of it. I care not for any man, nor regard the person of man, so as for mans sake to baue or wrest the truth of God: A thing indeed as odious wicked and detestable as theire dissembling; who doe not now speake lies in hypocrisie, but truth in hypocrisie, for what they saide of Christ, was noe lie; he was true, taught the way for God in truth, and in respect thereof cared not for any man, but was indeed Doctor resolutus, and therein a perfect patterne for all his Elect to imitate, as besides other times appeared now in his confession, first before the high Preist, and after before Pilate; where he would speake the truth, though he knew it would cost him his life: and yet as they speake these words, they are lies; yea they are also lies spoken in hypocrisie, because they doe not speake the truth that is in theire hearts, they doe not thinke as they speake, but speake against their seared consciences, which will needes be perswaded (notwithstanding all good proeses of life, myrales and doctrine) that he is a deceiver; or if some of them were thereby conuicted in their consciences, that he was true, &c. yet they enuie, and hate him for these things, there is noe loue, noe desire to learne or be informed, but rather to catch and ensnare, and soe noe truth, but treacherie in these their speeches; and euen in that respect they are Hipocrits and Liars; conuicted for examples to vs, and that by Christ himselfe, who at the general day will thus iudge of all that speake well to an ill ende.*

He asketh to see the tribute money; they shew him; he asketh whose Image and superscription it is, They say vnto him Cesar: *Mat. 22.* Then saith he vnto them, giue vnto Cesar the things that are Cesars,

* Cæſari num-
mos, Deo vos-
ipſos. Aug. in
Ioh. Tract. 40.

sars^a; and vnto God the things that are Gods. This is not to forbid tribute to Cæſar; they could proue noe ſuch thinge out of theſe words. Pilate himſelfe that heard all they could ſuggeſt, clears him hereof, while after examination, he ſaith, *I finde noe fault in this man*. They therefore knowing they could not proue it directly, goe about in this their accuſation to proue it indirectly, and by conſequence, ſaying, *Wee found this fellow perverting the nation, and forbidding to giue tribute to Cæſar, ſaying, that he himſelfe is Chriſt a King*; as if they ſaide, in this that he ſaith *himſelfe is Chriſt a King*, in this he forbiddeth to giue tribute to Cæſar: for if he be Chriſt a King, then he is King of the Iewes; and tribute from Iewes only becometh to him. For they conceited that their Meſſiah to come ſhould be a temporall King, or if ſpirituall, yet withall temporall & as externallie glorious, as *Dauid*, or *Salomon*, if not more magnificent; not himſelfe ſubiect or tributarie to any on earth, nor yet ſuffering them to be ſubiect or tributarie to any, but himſelfe; one feeling them from ſubiection to all other Princes, and rather making all Kings his tributaries; and therefore they infer that to make himſelfe this Chriſt, this King, is to forbid tribute to Cæſar, and to pervert the nation; as they ſay ſoone after, *whoſoever maketh himſelfe a King ſpeaketh againſt Cæſar*. And it ſeemes Pilate did ſoe vnderſtand their meaning: for therevpon he asketh, *Art thou the King of the Iewes?* All the that they haue to accuſe him of, whether iuſtly or vniuſtly is that he makes him ſelfe the Chriſt. for though they ſought falſe witneſſe againſt him, and many falſe witneſſes came, yet their witneſſe agreed not. At laſt came two which ſaide, *wee heard him ſay, I will deſtroy this Temple made with hands, and in three dayes I will make another without hands*. But neither did their witneſſe agree together. How could it? For he ſpoke not any ſuch words, as *with hands*, or *without hands*: but only *deſtroy this Temple, and in three dayes I will raiſe it vp*. Some of them vnderſtand, or at leaſt will needes ſeeme to vnderſtand this of the Temple of Stone; But he ſpoke of the Temple of his body. And it ſeemes the cheife Priests and Phariſes did ſo vnderſtand him, though ſomtime diſſemblyngly they ſeeme to take it otherwiſe: For after his death, they come to Pilate, ſaying, *Sir wee remember that that deceiver ſaide while he was yet aliue, After three dayes I will riſe againe; command therefore that the Sepulchre be made ſure*.

This

Marc. 14. 58.

Iob. 2. 19.

Mat. 27. 63.

AND COMPLAINT.

This then is all that they haue to say against him, that he made him selfe the Christ: therefore after the high Priest, his enemy, had willinglie heard all that his most malicious aduersaries could lay to his charge, and could finde nothing proued, soe ill their witness agreed; to get this confession out of his owne mouth he saide vnto him, *I aduise thee by the liuing God that thou tell vs, whether thou be the Christ the Sonne of God.* Iesus, knowing their vnbeleife and malice, was not forward to answer directly, but saide first, *If I tell you ye will not beleue. Hereafter shall the Sonne of Man sit on the right hand of the power of God.* Then saide they all vnto him, *thou the Sonne of God? And he saide vnto them, ye say that I am.* And to the High Priest, thou hast saide, *I am.* Then the high Priest rent his clothes, and saith, *What neede wee any further witnesses? ye haue heard his blasphemie.* Therefore after buffetings and many contumelies heaped on him, they led him away to Pilate, with this accusation, and noe other; thence inferring, as I saide, that making him selfe the Christ, he peruerted the nation, and forbad tribute to Cesar. And therefore when Pilate had examined him and saide, *I finde noe fault in this man: they were the more fierce,* saying, *he stirreth vp the people, teaching thoroughout all Iury, beginning from Galilee to this place.* As if they saide, he stirreth vp the people by his teaching; viz. to beleue that he is the Christ a King of the Iewes. This then is all their accusation they stick to, and this or the like all their proofes: therefore when Pilate haueing heard the accusers, and the accused, saide againe, *I finde noe fault in him.* The Iewes answered, *wee haue a law, and by our law he ought to die, because he made him selfe the Sonne of God.* As if they saide and consequently our King: where by the way the high Priest and they confes in effect, that the Messiah should be the Sonne of God: yet for this only thing must he suffer, as appeareth also by this that when Pilate to iustifie himselfe would write on his Crosse his accusation, this was all they, or he could proue, or find to write *ouer his head. Iesus of Nazareth King of the Iewes.* Therefore when the chiefe Priests saw it, they saide to Pilate, *write not, the King of the Iewes: but that he saide, I am King of the Iewes.* and that (as ye saw) was by confessing to the high Priest, that him selfe was the Christ the Sonne of God.

True it is, that this was a main end of his teaching & miracles to make me beleue in him, & obey the truth of God yea true it is, that

Christ's Confession to the high Priest.

Mat. 26. 63.

Luk. 22. 67. 69. 70.

Mat. 26. 63. Mar. 14. 62.

Luk. 22. 70.

Luk. 23. 2.

Verf. 3. 4.

Ioh. 19. 6. 7.

Mat. 27. 37. M. r. 15. 26. Ioh. 19. 19.

Verf. 11. 12.

The end of Christ's preaching and consolation.

Ioh. 10. 24. 25.

Ver. 30.
33 34. 35.

Phil. 2. 6.

Augustinus in
Ioh. Tract. 48.

Ioh. 1.

Reu. 19. 13.

Ioh. 1. 25.

when before this, the Iewes vrged him to it, saying, *How longe dost thou make vs to doubt? If thou be the Christ tel vs plainly.* Iesus answered them, *I told you, and ye beleue me not: the workes that I do in my Fathers Name, they beare witnesse of me.* And most true it is, that the greates workes which he did in his Fathers Name, and which indeed could not be donne, but in Gods Name as the giueing vnto blinde men their sight, to lame men the vse of their limbes, to deafe men hearing, cleansing the lepers, raising vp the dead, and working by his doctrine regeneration, faith and obedience in men dead in sinnes & trespasses, were all infallible witnessses, that he was of God, that God was with him, that he was true, truly sent of God, and consequently the true Messiah, as he told them; and that he did not blaspheme when he added, *I and my Father are one.* For when they answered him; *for a good worke wee stoue thee not, but for blasphemie, an^d that thou being a man makest thy selfe God:* Iesus proued it, while he answered them, *It is written in your Law, I saide ye are Gods: If he called them Gods vnto whom the Word of God came, and the Scripture can not be broken: Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest because I saide I am the Sonne of God?* which argument, S. Augustin purposely expounding the place, doth ver-ry well vaderstand, and reinforce, saying, *If the word of God came to men that they might be called Gods, wherefore is not the same word of God GOD which is with God? If by the word of God men are made Gods, if they be made Gods by partaking of the word, is not that where of they partake, God? If they that are heated by the fire, are made to be in some sort greeted Gods, how is not that God whereby they are made hot? If lights illuminated be Gods, is not that light which doth illuminate them God? thou cunnest in the light and art illuminated, and art reckoned among the Sonnes of God, &c. If therefore the word of God make you Gods, how is not the word of God GOD? And indeed such must needs be the meaning of our Lord, that the same word of the Father was incarnate, and sent into the world, because his Disciple & Euangelist S. Iohn affirmeth him to be the word, yea the word, by which all things were made, and saith plainly, *His Name is called the word of God.* Reu. 19. 13. and that indeed, because when he himselfe was asked by some Iewes, *what art thou?* he answered, *From the beginning that (viz. that word of God) which I speake vnto you: therein,**

therein, as also in diuers other places, affirming and proueing himselfe to be from eternitie the very *wisdom* and *word* of God; which he speake and declared vnto them; and the same to be the Sonne of God, and the promised Messiah; which point, though it be proued more at large by Scriptures and Fathers in another treatise, yet may it not be wholly omitted here, because, ye see, it is the only thinge for which he is accused before Pilate, deliuered to death and euer since rejected by the Iewes; and it is a shame for Christians to be ignorant in that principle, which distinguisheth them from Iewes, and wherein Iewes are to be conuinc'd.

Character of
a Christian
pag. 25. 26
pag. 28.

The things then that wee haue to proue, at least breifely, before wee come to the other part of his confession, are 1. That the promised *Messiah* was to be the *word* of God; and that way the King and Gouvernour of his people, viz spiritually. 2. That Iesus Christ was this *word incarnate*, the true Messiah. Whence these things will follow which are in his confession, that he is King of the Iewes, and indeed of the Gentiles also; that he had and hath a Kingdom; that *his Kingdom is not of this world* &c. as he confesseth before Pilate.

For the first: It is said in the second Psalme, *I will declare of the Decree (Law or Word) the Lord saide vnto me, thou art my Sonne.* Wherein it is spoken of the Decree or *word*, thou art my *Sonne*. And so indeed in the *Hebrew* is taken for of, Gen. 20. 2. *Abraham saide of Sarah his wife, she is my Sister.* And twise in another Chapter Iob 42. 7. 8. also 2. King. 19. 32. Others reade it more plainly, thus, *I will preach the Law (Decree or Word) whereof the Lord hath saide vnto me thou art my Sonne.* That is, of which Law, Decree or Word, the *Lord hath saide vnto me thou art my Sonne.* And thus it is read in the translation appointed to be read in the Churches of England. And indeed the very name *Sonne* is so rendred by some vers. 13. for that which is saide there, *Kisse the Sonne*, the Septuagint reades *receiue instruction*, and the Chalde, *receiue doctrine*; as if they both saide, receiue and embrace the *word* of God, which is the Sonne of God. Also Psal. 7. where it is saide, *Iehovah shall iudge the people*, the Chalde readeth, *the word of the Lord shall iudge the people.* And indeed the Prophets *Isaiab*, and *Micah* doe plainly affirme as much, saying, *The Law shall goe*

Christ was to
be the Sonne,
the Word.
Psal. 2.

Psal. 7. 9.

Isa. 2. 3. 4.
Mich. 4. 2. 3.

fourth

fourth of Zion, and the word of the Lord out of Iernsalem. And he shall iudge amonge the nations. He, that is, he the word, who indeede is the Arme of the Lord, he shall iudge. According to which our Sauiour saith, first, *The Father iudgeth mee not, but hath committed all iudgment to the Sonne* (the Father only iudgeth by Christ Rom. 8. 16.) and then sheweth who the Sonne is, saying, *He that resisteth me, and receiveth not my words hath one that iudgeth him, i. I saye, the word which I haue spoken, &c.* He shall iudge him in the last d. y. Amonge which words, there is an emphasie, and a verrie greate prooffe in the pronounne relatiue *qui*, which pointing out a verrie person, and namely the person spoken of before, proueth the word which he spake to be a person, yea to be that person spokn of before, the one that should iudge. Saint Augustine on these words comparing the places together shewes they must needes be vnderstood thus; and therfore concludes, *he hath spoken himselfe, he hath shewen himselfe, &c.* " And he is the word of the Father which he spake to men. Wherein therefore Christ shewes that verrie word, which he spake to be the Sonne, and that verrie word whereof the Prophets prophesied, *The law shall goe forth of Zion, and the word of the Lord out of Iernsalem. And he* (viz. the same word) *shall iudge amonge the nations*; whereof Peter saith, *It is he which was ordeined of God to be the iudge of quick & dead*; and whereof the Father himselfe saith, *I haue set my Kinge vpon my holy hill of Zion*: euen the word to whome in the next words he saith, *thou art my Sonne*, of whome also he saith, *A law shall procede from me*, and *I will make my iudgment to rest for a light of the people. My righteousness is neere: my saluation is gone forth, and mine Armes shall iudge the people: the Iles shall waite vpon me, and on mine Arme shall they trust.* That is on my word, on the Sonne, as Psal. 11. *Blessed are all they that trust in him.* Therefore the Prophet speaks and praises to this person, euen vnto the word of the Lord, when he saith in the same Chapter, *Awake, awake, put on streng O Arme of the Lord, awake as in the ancient dayes in the generations of old. Art not thou he that hath cut Rahab, and wounded the Dragon? Art not thou he which hath dried the Sea &c.* to shew vs, that as God made all things, soe did all his great wonders by this person the Word, which brought lice and locusts on the Egyptians, Psal. 105. 31. 34. Which also was he that went before them into Canaan

Exod.

Joh. 7. 12.

Ioh. 11. 48.

August. in Ioh.
Tract. 54.* Idem Tract.
41.

Act. 10. 41.

Psal. 2. 6.

Ier. 1. 4. 5.

V. 15.

AND COMPLAINT.

Exod. 23. 20. 11. chap. 33. 2. as *Captaine of the Lords host*. Iosue. 5. 14.
 This Arme is the *glorie of the Lord*, which taking flesh should be
 reuealed. Isa. 40. 5. and after put to death according to the flesh,
 as the Prophet saith, *Who hath beleued our report, and to whom hath* Isa. 53. 1. 2. 3.
the Arme of the Lord beene reuealed? that is beeing incarnate: for
 saith Isaiah, *He shall grow up before him as a tender plant, &c.* that is,
 he the Arme shall, the same person as he is now shall grow though
 he be wounded and suffer for vs, as it followeth there: We'll ther-
 fore doth Saint Cyprian vnderstand, that Christ the Son is the
 Arme mentioned here, and also chap. 52. *The Lord hath made* Isa. 53. 1. 2.
bare his holy Arme: (viz. his holy words) *in the eyes of all nations, and*
all the ends of the Earth shall see the saluation of our God.

And indeed Saint Iohn seemeth to vnderstand Christ to be
 this Arme, while he saith of the vnbeleeuing Iewes *They beleued*
not on him, that the saying of Esaias might be fulfilled, which he spake,
Lord who hath beleued our report, and to whom hath the Arme of
Lord beene reuealed? For saith Saint Augustin on this place, *The* Augustin Ioh.
Sonne is the Arme, because all things were made by him: like as that is Tract. 53.
called thy Arme by which thou workest; see the Arme of God is his
word, because by the word he made the world. And indeed the Word
 is the Arme, the power and wisdom whereby God made the
 World, and doth all things: and soe as the Apostle saith, *Christ is* 1. Cor. 1. 24.
the power of God and the wisdom of God. And soe Isaiah saith of the
 Father, *The Lord God will come with strong hand, and his Arme shall* Isa. 40. 10.
rule for him. That is, his word shall rule for him. Therefore Christ
 who is the Word saith, *The word that I haue spoken, he shall iudge:*
 for I haue not spoken of my selfe, &c. therefore as in the fol-
 lowing words he proues the word he spake to be the Fathers, and
 the same to be *Eternall life*; so also in foregoing verses he that
 is the Word saith there, vers. 44. *He that beleueneth on me, beleueneth*
not on me, but on him that sent me: that is, whose Word I am (as
 Augustine excellently vnderstandeth the like words Ioh. 5. 24.)
 for wee beleue him whose word wee beleue; and wee vnder-
 stand and see him whose word wee vnderstand; hit declares
 him: there ore Christ addeth vers. 45. 46. *And he that seeth me,*
seeth him that sent me. I am come a light into the world, that who-
soeuer beleueneth on me should not abide in darknesse, as Iohn saith of
 the word, *That was the true light, which lighteth every man: hat*

Isa 42. 6 7. 17.

commit him into the world. And so indeed wee may heare God saying to the Messiah, *I will give thee for a covenant of the people, for a light of the Gentiles: to open the blinde eyes, to bringe out the prisoners from the prison, and him that sitteth in darknesse out of the prison house.* Where ye may see that both here & also Isa 49. 8. 9. it is expressly shewed, that he is the Covenant, viz. the Word, and herein the Light that reveales the Father touching the Saluation of sinners; and that the end of his coming should be to enlighten those nations and people, Jewes and Gentiles, which lay bound and overwhelmed in the prison of sinne and ignorance; as it followeth there, *I will bringe the blinde by a way that they have not knowne, I will make darknesse light before them, and crooked things straight.* And chap. 25. 7. 8. *He will destroy in this mountaine the face of the covering cast over all people, and the vail that is spread over all nations.* To the like effect chap. 29. 8. 24 chap. 35. chap. 11. 9. All this should be, as he saith, chap. 40 5. 10. *When the glorie (viz. the Word) of the Lord should be revealed, and all flesh should see it together: when his Arme should rule for him, and be made bare,* chap. 51. 10. for therefore is the Father called *the Father of glorie,* Ephes. 1. 17. and Christ is saide to be raised from the dead by the glorie of the Father. Rom. 6. that is by the almightie Word of the Father, which is the Sonne, and the Fathers glorie, as our Word or tounge is called our glorie, because it is expressly shewed and revealeth vs (and sometimes ruleth for vs) Psal. 16 9. howsoever Gods Word ruleth for him: for as he made all things by his Word, which is his power, so saith the Psalmist, *He ruleth by his power for ever.* that is by his Word, which is the power of God. Now if he rule by his power for ever, then the Messiah, who should rule for ever for him, must needs be his power: but he doth rule by his power for ever; therefore the Messiah should be his power.

* Speciali enim
tuo in p^{ro}posi-
tione in verbis
refidit. Ben-
nard. de ordina-
tione. Psal. 66. 7.

The ancient
Jewes proue
him to be the
Word.
Isa. 41. 17.
Hos. 1. 7.

And that the Messiah should be the word of God, the ancient Jewes proue out of Isaiah, where it is saide, *Israel shall be saved by the Lord with an everlasting saluation.* And also out of Hosea: *I will save them by the Lord their God.* Both which sayings *Jonas* hath translated by the word of the Lord their God. And it is not to be doubted, but that by the saide word, they meant the Messiah. For in psal. 110. which as themselves affirme containeth the mysteries of the Messiah, where it is saide, *The Lord saide unto my*
Lord &c.

Lord &c. Ionathas readeth, The Lord saide unto his word sit thou on my right hand, til &c. And loe indeede howsoever the words be, The Lord saide unto my Lord, sit thou &c. to shew that this person though he be Dauids Sonne is Dauids Lord. yet seeing it followes there, Rule thou in the midst of thine enemies, it must needes be meant of the word of the Lord, because it is saide, His Arme shall rule for him, that is his word, which he saith shall iudge avenge the nations; and whereof he saith, mine Armes shall iudge the people, and on mine Arme shall they trust: the word beeing the Sonne, and the Kinge mencioned Psa. 2. as was shewed before. And Rabbi Isaack Arama vpon Genesis 47. expounding this text of Psa. 147. He sendeth out his word, saith expressly, that this Word is the Messiah, who should be Gods word. So likewise that of Iob, I shall see God in my flesh, &c. Rabbi Simeon vpon Genesis 10. gathereth therevpon that the Word of God shall take flesh in a womans wombe. Philo that learned Iew shall ende this point, touching the nature and person of the Messiah, as himselfe writeth in his booke, De Exultatione: By tradition wee haue it (saith he) that wee must expect the death of a high Priest, who shall be the very Word of God, void of all tunc, as well willing as unwilling, whose Father should be God, and this Word shall be the Fathers wisdom by which all things in this world were created.

1sa. 40. 10.
chap. 2. 3-4
chap. 51. 1.

Iob 19. 26.

Now that Christ Iesus was this Word incarnate, the true Messiah, which (as Iohn saith) reuealeth the Father our Sauour himselfe further proueth, while when he had shewed himselfe to be the Word, and therein the Sonne of God, as aboue saide, to those Iewes that counted this blasphemie, he added, If I doe not the workes of my Father, beleene me not. But if I doe, though ye beleene not me, beleene the workes: that ye may know and beleene that the Father is in me, and I in him. As if he saide, the workes proue it. The before in another place he saith, I haue a greater witness then that of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I doe, beare witness of me that the Father hath sent me; and &c. Now therefore let vs take a short view of some few of those workes or witnesses, to see how they proue it; and so proceede to the rest of the confession before Pilate. When he had cast out a Denil out of one that was dumbe: some of them saide, he casteth out Denils through Beelzebub the chiefe of the Denils: to which he

That Iesus
was the word.

Ioh. 10. 36.
37-38.

Ioh. 5. 36.

Luke. 11. 19.

answered, *But if I with the finger of God cast out Devils, noe doubt but the Kingdom of God is come upon you: that is noe doubt but the Word is now incarnate, which should come and rule for God: for the Word is the finger, Arms or power, by which he made and governed all things: He ruleth by his power for ever. Therefore the Messiah who was to be his Power, is come and worketh by it, because I by that power cast out Devils. Therefore in the Synagogue the Devil in one possessed cried out, what haue wee to doe with thee thou Iesus of Nazareth? art thou come to destroy vs? I know thee who thou art the holy one of God. And Iesus rebuked him saying, Hold thy peace, and come out of him. And when the Devil had browen him in the midst, he came out of him: And they were all amazed and spake amonge themselves, saying, * What a Word is this? Our Euangelist will answer: All things were made by him. In him was life, and the life was the light of men. The life of the Word was here manifested in the sight of many, while so greates a miracle was donne thereby, and the life was the light of men to their conversion while in amazement they say, What a Word is this? for with authority and power he commaundeth the vncleane spirits and they come out. The Euangelist will answer againe. The word was made flesh, and wee behold his glorie, the glorie as of the only begotten of the Father, full of grace and truth. And so when he taught, They were astounded at his doctrine, for his word was with power. There was life therein, according as Christ saide: The words that I speake they are Spirit, and they are life; yea eternall life, Ioh. 11. 50. as Peter saith, Thou hast the words of eternall life, and wee beleene (viz. and therefore wee beleue) and are sure thou art the Christ the Sonne of the liuing God. Saint Mathew saith, They brought to him many that were possessed with Devils, and he cast out the Spirits with his Word, and healed all that were sick, with his Word; that is, with the power by which God the Father worketh. At the poole of Bethesda there was a Man that had lien eight and thirtie yeares. Iesus said vnto him, Rise, take vp thy Bed, and walke. And immediately the man was made whole and walked. This could be donne by noe other then the Word of God, wherof the Psalmist saith, when their Fathers were in like distresse, He sent his Word and healed them. Vpon this myracle there was greates dispute betweene our Saujour and the*

Pla. 66.

Luk. 4. 31.

our
 127.

verf. 32.

Mat. 3. 17.

Ioh. 1. 5.

Pla. 107. 20.

the
 Jewes,

Jewes, wherein he proued himselfe to be the Word of the Father, as *Saint Augustin* sheweth on that Gospel. See also the Character of a Christian. pag 63. &c. Iesus with clay made of spittle healed a man that was borne blinde: Which man beeing brought before the Pharisees reasoned thus; *Wee know that God heareth not sinners: but if a man be a worshipper of God and doe his will, him he heareth.* Since the world began was it not heard that any man opened the eyes of the blinde. If this man were not of God, he could doe nothing. This vnlearned man could not giue such diuine proofes, but by Gods Spirit, that thus makes the Pharisees his aduersaries more inexcusable. Lazarus had lien fower dayes in the graue. And when Iesus was come with Martha, Marie and diuers Jewes to the place where they had layed him, at last, *He cried with a loude voice, Lazarus come forth: And he that was dead came forth.* What Word could doe this, or any worke so greate, but the mightie Word of God, which made the World? If then Iesus did it by his Word, it is plaine that in him the Word was made flesh, and they saw the glorie thereof in this miracle, the glorie as of the only begotten of God. But that he did it, is manifest: for some of the Jewes that saw it, went their wayes to the Pharisees, and told them: therevpon the Chiefe Priests gathered a counsell, and saide, *What doe wee? for this man doth many miracles. If wee let him thus alone, all men will beleene on him, And the Romans shall come and take away both our place and Nations. From that day they tooke counsell to put him to death; and did it.* But this polemic brought on them the iudgement, it went aboute to preuent; and so must all such policies needes doe, which for worldlie respects any way hinder Gods Kingdom. Now then seeing Iesus did so greate workes by his Word, it is plaine that he was the Word, and that Word the Sonne that should come in the flesh, and be the Messiah.

Which thinge the Father himselfe openly witnessed by voices from Heauen: first at his Baptisme when he came out of the water: and too a voice from Heauen saying, *This is my beloued Sonne in whom I am well pleased.* John Baptist heard this, and then saw the Spirit of God descending on him like a dove: and therefore bare record that this is the Sonne of God.

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Ma. 66.

Luk. 4. 31.

our
ev.

ver. 31.

Mat. 8. 17.

Ioh. 1. 5.

Ioh. 107. 30.

on the other side of the sea, where the Jews had dyed: Jewes,

Iewes, wherein he proued himselfe to be the Word of the Father, as *Saint Augustin* sheweth on that Gospel. See also the *Charactery of a Christian*. pag 63. &c. Iesus with clay made of spittle healed a man that was borne blinde: Which man beeing brought before the Pharisees reasoned thus; *Wee know that God heareth not sinners: but if a man be a worshipper of God and doe his will, him he heareth.* Since the world began was it not heard that any man opened the eyes of the blinde. If this man were not of God, he could doe nothing. This vnlearned man could not giue such diuine proofes, but by Gods Spirit, that thus makes the Pharisees his aduersaries more inexcusable. Lazarus had lien fower dayes in the graue. And when Iesus was come with Martha, Marie and diuers Iewes to the place where they had layed him, at last, *He cried with a loude voice, Lazarus come forth: And he that was dead came forth.* What Word could doe this, or any worke so greate, but the mightie Word of God, which made the World? If then Iesus did it by his Word it is plaine that in him the Word was made flesh, and they saw the glorie thereof in this miracle, the glorie as of the only begotten of God. But that he did it, is manifest: for some of the Iewes that saw it, went their wayes to the Pharisees, and told them: thereupon the Chiefe Priests gathered a counsell, and saide, *What doe wee? for this man doth many miracles. If wee let him thus alone, all men will beleene on him, And the Romans shall come and take away both our place and Nations. From that day they tooke counsell to put him to death; and did it.* But this polencie brought on them the iudgement; it went aboute to preuent: and so must all such polencies needs doe, which for worldlie respects any way hinder Gods Kingdom. Now then seeing Iesus did so greate workes by his Word, it is plaine that he was the Word, and that Word the Sonne that should come in the flesh, and be the Messiah.

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Ioh. 12. 28.

Now noe man could except against Iohns testimonie, he was so generally beleueed to be holy, iust and a Prophet. Again when Iesus praied *Father glorifie thy Name; Then came there a voice from heauen saying, I haue glorified it, and will glorifie it againe.* He had glorified the word, (which is also the Fathers Name, because it is his word) when so greate myracles were donne by it, and so many conuerted thereby: and so it was glorified againe after his death by the ministrie of his Apostles and others, to the healing of many, and the conuersion of millions of people. Lastly at his transfiguration on the mount: *beholde a voice out of the cloude, which saide, This is my beloued Sonne in whom I am well pleased: heare ye him.* As if he saide; for he is the promised word.

Mat. 17. 5.

Heb. 2. 3. 4.

To his Apostles which heard him & were witnesses of his resurrection, he gaue commissiō to preach to all nations, and so his myracles, life, doctrine, and resurrection were confirmed to vs by them that heard him: who all sealed the Truth of all with their bloods, God also bearing them witness both with signes and wonders, and with diuers myracles and gifts of the holy Ghost. As the healing of a man lame from his mothers wombe, and many others manifested to his and their aduersaries. All which proued that Iesus was (as he taught) the word, and that word the Sonne, the Messiah which was to come, and that he did not blaspheme when he confessed as much to the high Priest. For this yet doe they presently spit in his face, buffet him, smite, reuile him and leade him away to Pilate, to be for this only thinge put to death, this beeing all they could proue or he finde, and that, not that he made himselfe a temporall Kinge, but spiritual; for when he viued him with theese words, *Art thou the King of the Iewes? what hast thou done?* Iesus answered, *my Kingdom is not of this world: if my Kingdom were of this world, &c.* and when Pilate (gathering by theese words that he confessed himselfe to be a King) therefore saide vnto him, *Art thou a Kinge then?* Iesus answered, *thou saiest that I am a Kinge.* As if he saide, and I must not denie it, for to this ende was I borne, and for this cause came I into the world, that I should beare witness vnto the truth: euery one that is of the truth heareth my voice.

Mat. 26. 69.

This then beeing his plaine answer concerning his Kingdom, and the true subjects thereof, wee may consider in this confession theese things. 1. A Kingdō acknowledged, in theese words,

my Kingdom: which are thrice repeated in the former of these verses. 2. That this Kingdom is not of this world, as he saith, *my Kingdom is not of this world*. 3. A prooffe or reason thereof in these words, for if *my Kingdom were of this world, then would my subjects fight: that I should not be deliuered to the Iewes*. 4. A conclusion following from the premises, in these words, *but now is my Kingdom not from hence*. In the first there is the Kingdom of the Messiah, and that claimed by our Sauour who here calleth it his, as he saith *my Kingdom*. First then wee will endeauour to finde out of the old Testament, what the Kingdom of the Messiah was to be, whether spirituall or temporall, and where the seate thereof should be. And secondly whether this Kingdom properly belonge to Iesus the Sonne of Marie, who claimes it while he confesseth himselfe to be the Christ and saith *my Kingdom*.

Where first ye know it is already manifested, that the Messiah The Kingdom of the Messiah, was to be the Word, and that therefore his Kingdom and gouernment must needs be spirituall (ruling mens soules for God his Father) as was proued from the second Psalm; where indeed the Father also calleth him his King; that is one ruling for him, saying, *I haue set my Kinge vpon my holy hill of Sion,* psa. 110. 4. 10. where also while he sitteth *my holy hill of Sion*, he sheweth it to be his Kingdom. So of the Father it is saide, *His Arme* (that is his word) *shall rule for him*. It is his Kingdom: *for the Kingdom is the Lords*, and he is the Governour of his people. Therefore it is added, ver. 11. *He shall feede his flocke like a Shepheard: he shall gather the Lumbes with his Arme:* to shew that Christ succedes Dauid as a Shepheard of the people feeding the with the spirituall foode of the word; and so ruleth in his throne spirituallly. He shoul be theire Shepheard: Ezek. 34. 23. and Chap. 27. 28. 24. So Dauid saith, *The Lord saide vnto my Lord sit thou on my right hand,* (that is, rule thou for me) *until I make thine enemies thy footstoolle*. Thereby intimating that all enemies of the word shall be either subiected to the word, or confounded thereby. Therefore it is added, psa. 110. 1. *The Lord shall sende the Rod of thy strength* (viz. the Word) *out of Zion:* to this word therefore he there speaketh saying, *Rule thou in the midst of thine enemies*; according to that of the Prophets Isaiah Isa. 1. and Micah Mic. 4. *The Law shall goe forth of Sion, and the word of the Lord out of Hierusalem: And he shall iudge amonge the Nations: He, the word shall,*

Ju. 42.6.

Esa. 55.3-4.

verf. 5.

Psa. 13.9.

verf. 10.11.

verf. 12.

shall, as the Father saith, *Myne Arme* (that is my Word) *shal iudge the people*. From which places wee may see, that this Kingdom was to begin to be preached in Sion and Ierusalem, vnto it was the *Kingdom and dominion first to com*: Mica. 4.8. and thence to goe Foorth into all the World, haueing noe other certaine seate, then there wherefoeuer the Word should enlighten and rule the Soules of men: therefore the Lord saith to him, *I will giue thee for a couenant of the people, for a light of the Gentiles: to open the blinde eyes &c.* And in another place, *I will make an euir'lasting couenant with you, euen the sure Mercies of David. Behold I haue giuen him* (viz. the Word or couenant) *For a witness to the people, a leader, and a commander to the people.* Viz. a spirituall leader, therefore he saith to him in the following words, *Behold thou shalt call a nation that thou knowest not, and nations that know not thee shal runne vnto thee, because of the Lord thy God, and for the hol, one of Israel, for he hath glorified thee: this then is the glorie that he giues the Messiah, who is the Word that he should call nations to the knowledge and obedience of the Word: therefore in this sense God saith to the Word in the second Psalme, Ask of me: and I will giue thee the heathen. For thine inheritance; and the v'term'st parts of the earth for thy possession: the most remote nations shall come to the knowledge and obedience of thee; or else as it is added, Thou shalt brake them with a Rod of iron* (that is with thy owne power, as he saith elsewhere with *the Rod of thy strength*: Psa. 110.) thou shalt dash them in pieces like a potters vessel. that is, if they goe aboute to hinder thy Kingdom, will not suffer the Word to rule in their dominions, but either hinder the preaching thereof, and soe the raigne of the Word, or doe not further it, but set vp or suffer another Word, new and contrarie doctrines; a thinge endangering the bruiing and ruin of any Kingdom or nation, as it was of the cheife Preists and Iewes, and may be of others, as it followeth, *Be wise now therefore, O ye Kings: (be wise in this point) be instructed ye Iudges of the earth: (be contented to be instructed in the Word:) Serue the Lord with feare: (viz. in obeying and farthering his Word) and reioyce with trembling.* Be glad his Kingdom may come into youres, embrace it, for it will honour and strengthen youres, and noe way endanger it, vnles when ye neglect it: therefore he addeth, *Kisse the Sonne lest he be angry*
and

and ye perish from the way &c. Where to Kisse the Sonne is nothing else them to receiue and embrace the Word of God, as ye saw proued aboue.

All this is confirmed vnto vs in the vision which Daniel saw, that is to say, that the Messiah was to be such, and such his Kingdom for when Daniel had beheld the fower beasts, which were fower Kingdoms, the last of them, beeing indeede that of the Seleucians and Ptolomies, signified also by the two legs: Dan 2.31. 42. 44. the Dominion whereof should *be taken away* about the time that Christs Kingdom should come, he addeth; *I saw in the night visions, and behold one like the Sonne of man came with the clouds of heauen, and came to the Ancient of dayes, and they brought him before him: And there was given him Dominion and glorie, and a Kingdom that all people, and nations, and languages should serue him: his dominion is an euermlasting dominion, which shall not passe away, and his Kingdom that which shall not be destroyed.* Loe this Kingdom of the Messiah must endure for euer: but then it must needs be spirituall, and last after his death; for it is after shewed him, that the Messiah should soone *be cut off*, euen a litle before the destruction of the *citie and sanctuary*: chap 9.26 and the Prophet Isaiah saith plainly, Isa. 53. that he should die for our sinnes, that *he was cut off out of the land of the liuing, for the transgression of my people was he stricken. And he made his grave with the wicked &c.* But though he should suffer and die according to the flesh, yet he should rule still as he is the Word, and more after his death then before, as it followeth: *He shall see his seede, men begotten againe by the Word: He shall see the traunce of his Soule, the fruite of his death and sufferings:* for when he had saide, *He shall beare the iniquities*, the Lord addeth, *therefore will I diuide him a portion with the great, and he shall diuide the Spoile with the stronge, because he poured out his Soule vnto death, he should haue the heathen to his inheritance, & the vtmost part of the earth to his possession.* His Apostles and ministers should conquer Kingdoms, and bringe whole nations to be subiect to the Word. Which thinge is soe expounded there vnto Daniel: *But the Saints of the most high shal take the Kingdom and possesse it for euer: and againe. And the Kingdom and dominion, and the greatest of the Kingdom vnder the whole heauen shall be given to the people of the Saints of the most high, whose King-*

See willet on
Dan. 7.

verf. 12.
verf. 13. 14.

Isa. 53. 8.

verf. 11.

verf. 12.

Dan. 7. 18.

verf. 17.

dom is an everlasting Kingdom, and all dominions shall serve and obey him: For the greatnes of the Kingdom vnder the whole heauen is given to the Saints: for Christ their Maister is out of this World, yet they shall subiect people to him, whose Kingdome is everlasting; therefore it is added, all dominions shall serve and obey him: the Kingdom is given to them, yet the subjects thereof serve him; which could not be after his death, vnles he were the Word, and his Kingdom truly spirituall, Gods Kingdom. Which is answerable to that Prophecie or promise *1 z. k. 14: I will set vp one Shepheard ouer them and he shall feede them, even my seruant Dauid, he shall feede them.* Dauid the type of Christ was now dead, therefore this was meant of the Messiah, who was to be Dauids Sonne; soe it is added, *And he shall be sheipe Shepheard.* And I the Lord will be their God, and my seruant Dauid a Prince amonge them.

Ezech. 34. 23.
24.

* Chap. 37. 23.
24. 25. &c.

One King shall be Kinge to them all they shall haue one Shepheard, who should cleanse them, and make them walke in his iudgments and obserue his Statutes; soe his Tabernacle should be with them and he would be their God. There is but one cheife Shepheard, the rest are his ministers, and they subiect people to him they are all gouerned and fed by the Word, as well after his ascention as before. Thus the Angel saide to Marie: *He shall be great and shall be called the Sonne of the highest, and the Lord God shall giue vnto him the throne of his Father Dauid. And he shall raigne ouer the house of Iacob for ever.* For that is, he the Word should raigne for euer as the one and only Spirituall Kinge and Shepheard. And indeed at last when the Iewish nation that had refused him, and was therefore scattered, should be called and brought back into their owne Land, *Mic. 4. 6.* then this is added, *The Lord shall raigne ouer them in ierusalem Zion from hence forth for ever.* Where he that is called the Word that should rule and iudge amonge the nations, *verf. 2. 12.* is now affirmed to be the Lord: to shew that he is God and Lord, and indeed that his Kingdom is the Kingdom of God his Father, and that it is so meant in those places of Ezechiel aboue mentioned; and in others that speake of the Messiah and his Kingdom.

Iesus Christ
preached the
same Kingdom

Now wee haue already shewed that Iesus was the promised Messiah, and consequently that he had and hath this Kingdom; but to proue that accordingly he preached the same; ye may finde

finde that when he the Word was come in the flesh, and now ready to be baptised, and so to enter vpon his ministration and gouernment, by reuealing himselfe and thereby the Father; his precursor *Iohn Baptist* came preaching in the *Wildernes of Iudea*: *And saying, Repent ye for the Kingdom of God is at hand. As it is written in the Prophets, Behold I sende my Messenger, and he shall prepare the way before me: And the Lord whome ye seek* (viz. the Messiah) *shall suddenly come to his Temple.* viz. * there to teach and rule spiri- ^{* Ioh. 18. 20.} ritually, this Temple beeing indeed a figure of the Church where in he should rule: which came to passe not, when Antichrist came to sit in the Temple of God as God, whereof in the sequel; but when Iesus Christ, who is the Word, came and declared himselfe in the Temple, and thereby signified his owne gouernment in his Church; which is there where the Word ruleth: this was accomplished suddenly after the preaching of his forrunner *Iohn Baptist*, who came (ye see) *as it is written in the booke of Esayas* ^{Luk. 3. 4.} *the Prophet, saying, The voice of him that crieth in the wilderness, prepare ye the way of the Lord; make straight in the desert a high way for our God. Every valley shall be exalted, and every Mountaine and hill made low: and the crooked shall be made straight, and the rough places plaine:* (the Scriptures should be so clearly expounded) *And the glory* (viz. the Word) *of the Lord shall be reueiled, and all flesh shall see it together.* And a litle after, *Say vnto the cities of Iudah behold* ^{ver. 9.} *your God: Behold the Lord God will come with stronge band: And his Arme* (viz. the Word which is his Sonne) *shall rule for him.* For that wee might be sure that this Kingdom belonged to Iesus Christ, *Iohn preached, I baptize with water, but there standeth one amonge you mightier then I, whose shoes I am not worthy to vn-* ^{Ioh. 1.} *loose:* this was Christ, who could not haue vnderstood by Scriptures, what manner of King the Messiah should be, nor haue preached and wrought myracles so according to the Prophecies of him, if he had beene a deceiuer, and had not beene the Christ the Sonne of God: but he was approued to be the Christ. For when Iesus was baptized of Iohn in Iordan, and came out of the water: *Iohn saw the Heauens opened and the Spirit like a dove descending vpon him. And there came a voice from Heauen, saying, Thou art my welbeloued Sonne in whome I am well pleased.* Which comming to passe as God foretold *Iohn*; he saith, *I saw and bare record that* ^{Mak. 1. 10. Ioh. 1. 33. 34.} *this*

this is the Sense of God, and consequently that his is the promised Kingdom of the Messiah.

Which was soone manifested: for after *Iohn* was put in prison by Herod, *Iesus* came into Galilee preaching the Gospel of the Kingdom of God. That is, the glad tidings of the Kingdom of God. And so he saith, *I must preach the Kingdom of God to other cities also.* Therefore he calleth his doctrine the Word of the Kingdom, saying, *When any one heareth the Word of the Kingdom, and understandeth it not.* So he saith, *Every Scribe which is instructed unto the Kingdom of God, is like unto a man that is an householder, which bringeth forth out of his treasure things new & old.* New, that is the treasures of the Gospel; and Old, that is the testimonies of the Prophets, which foretold and prefigured this grace that comes to vs: *Since that time the Kingdom of God is preached and every man presseth unto it.* And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them & saide, *The Kingdom of God cometh not with observation: Neither shall they say, loe here, or there: for behold the Kingdom of God is within you.* That is, they shall not say it is in this nation or in that, in this citie or in that, haueing the seate thereof here or there: for the Word is within you, in your mouth, and in your heart, illuminating & ruling some of your Soules, & therefore the Kingdom of God is within you. And indeed God who by voices from Heauen & by miracles approved him, had promised & forerold, that so it should be: for *Behold the dayes come, saith the Lord, that I will make a new Covenant with the house of Israel, not according to the former, when I brought them out of Egypt, which my covenant they brake: but this shall be the covenant that I will make with the house of Israel, I will put my law in their inward parts, and write it in their hearts: And they shall all know me; for I will forgive their iniquities, &c.* and in another place: *I will give them a new heart, with many the like promises.* Loe he would write the law in their hearts, the word should rule there, and enlighten them with the promised knowledge of God, and his remission and saluation in the death and doctrine of Christ *Ihs.* and soe his Kingdom should be in their hearts and soules, within them, as Christ saith that is, when the grace of God bringing saluation was preached, and the same taught us to denie vngodlinesse & worldly lusts: *The Truth knowne maketh men free, from serving sinne:* euen as *Ioseph* was taught by the fauour of his maister to denie the vn-

Mark. 1. 14.
Luk. 4. 43.

Mat. 13. 19.

Luk. 16. 16.
Luk. 17. 20.

Rom. 10. 8.

Ier. 31. 31.

* Isa. 54. 13.
& c. 53. 3. &c.

Tit. 2. 11. 12.
Ioh. 1. 32.
Character of a
Christ. pag.
329. &c.

godlie lust of his mistris, and escape away; for soe men escape the
pollutions of the world through the knowledge of Christ as did Zachaeus:
 soe he saith there, *The Sonne of Man is come to seek and save that*
which is lost. And as they heard these things, he added and spake a pa-
 rable, because they thought that the Kingdom of God should immediately
 appeare. A certaine noble man went into a far countrie to receive for
 himselfe a Kingdom. And he called vnto him his tenne seruants, and de-
 liuered vnto thei tenne pounds, and saide vnto thei, *Occupie till I come &c.*
 This noble man was Christ, who before his ascention deliuerd
 the Word of truth vnto his seruants, and since giueth of the same
 Word to others by his Spirit, and so will till his second coming:
 these ten seruants are his ministers, and other his seruants: the
 pounds or talen's, were seuerall portions of the Word of grace, of
 the mysteries of God: diuers measures of the knowledge and faith
 of Christ, wherein they ought to increase, and to shew the fruite
 thereof in a holy life, also to vse their skill to bringe others to
 the knowledge and obedience of Christ, which is to giue him his
 owne with vantage: for they are *Stewards of the mysteries of God*,
 and it is required in Stewards that a man be found faithfull. Deliuering
 nothing for doctrine, but that which was *received of the Lord* by
 his Apostles and Prophets; neither hiding his talent of doctrine,
 nor teaching for doctrines commaundements and opinions of
 men things not commaunded in the Word. For as when amonge
 the Romans there was difference aboute meates, the Apostle
 saide, *The Kingdom of God is not meate and drinke*; that is, the Word
 of God doth not commaund and teach these things, which are
 held aboute them, *But righteousness and peace &c.* Soe may it be
 saide for other traditions and precepts of men; the Kingdom of
 God is not the single life of Romish Preists, their obserued fasts
 and feasts, inuocation of Saints, the Popes succession in Peters
 chaire, as head of the Church, priuate masses, drawing Soules out
 of purgatorie, and the like; which as themselves confesse are not
 commaunded in the Word; *but righteousness, peace*, and all such
 things as are taught in the Gospell. Ministers must be faithfull
 Stewards, and dispensers thereof by preaching; and others that
 haue the gift by perswading, exhorting, writing and the like: *As*
every man hath received the gift, euen so should he minister the same
vnto another, as good steward of the manifold grace of God. He that had
 one talent dit not so, others did.

Luk. 19. 10.
11. 12. 10. 13.

* Rom. 12. 3.
1. Cor. 12. 12.

1. Cor. 4. 1.

* Chap. 11. 23.

Rom. 14. 17.

1. Pet. 4. 10.

CHRISTS CONFESSION

The Citizens in the parable that hated him, and said, we will not have this man to raigne over vs, were such as opposed the Word, or any part or portion thereof, deliuered in talents, hating the light manifested by them; which is to despise and reiect him the Word, that comineth to rule their hearts, to enlighten them and raigne there, of whome therefore he saith, Those mine enemies that would not that I should raigne over them, bringe hither &c.

The Pope can
not be Christs
Vicar, nor the
Church of Ro-
me his King-
dom.

All which proofes of Gods Kingdom duely considered doe manifest that the Pope and church of Rome doe grosely deceiue and are deceiued, who oppose the Word of grace reuealed in teaching for doctrines those precepts & traditions of men aboue mentioned, and diuers other strange doctrines of free will, ignorance, force of their traditions, meritts worshipping of Images, with many the like, not commaunded but forbidden and confuted in the Word; and yet beare the World in hand, that the Pope is Christs vicar generall, head of the church, that the church of Rome is the true church of Christ, and so that Rome is the seate of Christs Kingdom, that Gods Kingdom is there; when yet God by the Apostles saith, *He that abideth not in the doctrine of Christ, hath not God, If any man teach otherwise, and consent not to the wholesome words, euen to the words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, he is proud, knowing nothing; the man of sinne and his ministers proud aboue all other hereticks; and ye see Gods Kingdom is there only, where though men sometime sinne of infirmitie, yet (as is required) the Word of God is consented to, & receiued in all things, & not reiected in any thinge it teaches.*

1. Ioh 9.
1. Tim. 6. 3.

From all which wee may reason thus. Christ is the Word reuealed in Scriptures, and that Word alone must rule in all matters of faith, and saluation. Whosoever therefore shall not consent to that Word in all matters of faith and saluation, but shall of his owne pretended authoritie set vp for doctrines any that are not taught in the Word, or that are new or contrarie thereto he is rebellious and an vsurping Antichrist, and he that doth it in most points, and so as none other doth, he is the grand Antichrist. But the Pope doth not consent to that Word in all matters of faith and saluation, but of his owne pretended author-
rity

rity sets vp for Doctrines many others, that are not taught in the Word, and that are new and contrarie therunto; therefore he is rebellious, and an vsurping Antichrist. yea the grand Antichrist; because he doth it in more points then euer any did, and so as none euer did; as in those perticulars aboue mentioned, & diuers others; which wee shall haue occasion to proue in the sequell: here it needes not, because also many haue sufficiently donne it. Now from this proposition and conclusion followes another.

They that doe not consent to the Word in all matters offaith and saluation, but receiue for Doctrines those new and contrarie precepts of the Pope. which he of his owne pretended authoritie sets vp, they are conspiring rebels, and giue him the Kingdom, the power and the glory of commaunding, and beeing obeyed in such things. But the Papists doe not consent to the Word in all matters of faith and saluation, but receiue for Doctrines those new and contrarie precepts of the Pope, which he of his owne pretended authoritie sets vp: therefore they are conspiring Rebels, and giue him the Kingdom the Power and the glorie of commaunding, and beeing obeyed in such things.

Both these are so manifestly true, that all that are of any reasonable vnderstanding must needes perceiue and confesse as much vnlesse; because they haue not receiued the Love of the Truth, nor continued in the Word, they can not know the Truth, but are by God giuen ouer to beleue lies; or because they teaching or receiuing for doctrines precepts of men, the wisdom of theire wise men is hid, and they in Gods iust iudgment are giuen ouer to such blindnes, that they can not see things see euident; that is to say, that they are rebellious and conspiring vsurpers, a disobedient and gainsaying people: * For God ruleth by his power for euer; that is by the word, which is his power, whereby he hath made, gouerned and upheld all things; and Christ is that word, the power of God, and the wisdom of God. 1. Cor. 1. 24. therefore when he had saide, he ruleth by his power for euer, his eyes behold the nations, who obey it and who not; he addeth, let not the rebellious exalt themselves: viz. against it, or aboue it in any point, as psal. 107. 11. they rebelled against the words of God, that is against the power by which he ruleth against Christ.

Rom. 10. 1.

Psal. 66. 7.

* Psa. 33. 6.

Heb. 11. 3.

Rom. 1. 16.

1. Cor. 1. 18.

Heb. 1. 3.

1. Pet. 3. 7.

See Character

of a Christian.

pag. 47.

* 1st pag. 249.
 &c 293.

Christ. But in the Pope of Romes Kingdom, the Word is not consented to in all things: as is required 1. Tim. 6. 3. But reiected and opposed; he* and they are rebellious and exalt themselves against the word in many greates matters of faith and saluation, which it teacheth, and so *about all that is called God, so that he as God sitteth in the Temple of God as God, shewing himselfe that he is God, viz. most malister in these things, one whose Word is the supream law & must be beleued and obeyed: which the Turke doth not, he giues not forth his words for lawes, binding the conscience in matters of faith and saluation; as the Pope doth, and soe taketh the Kingdom the power and glorie from God and his Word, to himselfe and his errours; therefore Gods Kingdom is not in the Romish church, the Pope is an vsurper: and Papists, that defend or follow his lawes and doctrines against the Word, are rebellious conspirators, giueing to the Pope Christs gouernment, the Kingdom, the power and the glorie, choosing rather to be ruled by him, then by the Word, and soe reiecting Christ, and his Kingdom, they breake his bands asunder, and cast his earls fro them.* In further prooffe whereof, obserue; He, who is the Word, saith to his Disciples, *Into whatsoeuer citie ye enter, and they receiue you, say vnto them the Kingdom of God is come neere vnto you; that is because in their preaching the Word is come to rule and enlighten them in all things needefull to saluation; the Arms that should rule for God is come, the Word of which is saide, He shall iudge amonge the nations; and to whome is saide, Rule thou in the midst of thine enemies: for he saide then to his Apostles, He that beareth you, beareth me: (viz. me the Word) and he that despiseth you despiseth me: and he that despiseth me, despiseth him that sent me; viz. whose Word I am, and who should rule for him: therefore he saith there, And if they receiue you not, say vnto them, the verrie dust of youre citie, wee wipe of against you: notwithstanding be ye sure of this, that the Kingdom of God is come nigh vnto you. viz. in the Word there preached, though they will not receiue him to rule them, but* rebell against the Word, an l conspire to expell him and his Kingdom out of theire citie.*

Pla. 2. 3.

Luk. 10. 1. 9.

ver. 16.

ver. 11.

* Eui. 107. 11.
 Dan. 9. 1.
 Rom. 10. 11.
 Mat. 23. 43.
 Chap. 23. 37.

First then wee see, that this beeing the fault of Ierusalem, of the cheife Preists, and other Iewes, who gainesaid his doctrine, put him to death and persecuted his sequants, Therefore (saith he)

say 2

I say vnto you, The Kingdom of God shall be take from you, and giuen to a nation bringing forth the fruits thereof. Often would I haue gathered thy children together, as &c. and ye would not. Behold youre house is left vnto you desolate, for I say vnto you, you shall not henceforth see me (viz. me the Word) till ye say, blessed is he that commeth in the Name of the Lord. viz. with the Word, and Truth reuealed.

And secondly hereby also wee may see the greates wickednes of the Pope and Church of Rome, who also shut vp the Kingdom of *Verf. 13.*
God against men, like the Scribes and Pharises, *neither entering in themselves, nor suffering others that would:* for they also, *take away the key of knowledge;* they will not suffer the (Word manifested in) Scriptures in diuers points of faith and saluation to be preached among the, nor read in a knowne tounge, but fight against the doctrine of Christ and his Apostles, persecute the professors thereof, giue their traditions * *equall* *authoritie and reuerence* * *Council. Tri.*
with the Word, obey them more; and indeede make the Word of *Seff. 4.*
God of none effect with their traditions, and in all these things *Mark. 7. 13.*
conspire and rebell against the Word, and expell him and his Kingdom out of all their Cities, Vilages and Howses.

Which in some degree is also donne by such carnall and feigned Gospellers, as call themselues Protestants, and yet are enemies to preaching, hearing and writing; or what worse is set vp new and contrarie doctrines against the Word of Grace, such as those of *Pelagius, Arminius* and others: for false doctrines are by Christ called *sares*, and he that *soweth* them is iudged an *enemie* of *Mat. 13. 37.*
 Christ and his Kingdom; and if that be true which our Sauour saith of Neuters and lukewarme Ministers, *Who doe not seek the Kingdom of God, and the righteousness thereof*, but their owne gaine, ease or honour. *He that is not with me is against me, and he that gathereth not with me scattereth:* How much more will they be found *Mat. 12. 30.*
 against the Word, who either oppose and scorne preaching, or set vp new and contrary doctrines, hindring his absolute raigne, and the peace of his Kingdom? this doe all Hereticks and Seducers, who bring in another word to rule in matters of faith and saluation. *Their word eateth at the Word and Kingdom of God*, and so *1. Tim. 2. 17.*
 at the roote like a canker, or gangrene: and therefore they are seditious Preachers in Gods Kingdom, moueing people to fall from Gods word & obedience, to theirs; and what in them is, *Forbidden.* *1. Tim. 2. 16.*

ding men to speake to people some things of the Gospell that they might be saued, to fill vp their sinnes alway: for the wrath is come upon them to the uttermost.

Christ had and
hath this King-
dom.

Mat. 19. 28.

Chap. 24. 14.

1. Theſ. 2. 12.

Col. 1. 13.

Pal. 2.

Act. 1. 6. 7.

Act. 26. 17.

Dan. 7. 27.

Rom. 15. 19.

This Kingdom Christ had in some, as in the Apostles & many other Disciples & beleeuers, who by the Word were regenerated & gouerned in all matters of faith and saluation: and to such, he, the Word, saith, *Ye which haue followed me in the regeneration, when the Sonne of man shall sit in the throne of his glory, ye shall also sit &c. and inherit everlasting life. This Gospell of the Kingdom shall be preached in all the world for a witnesse to all Nations. Walke worthy of God, who hath called you to his Kingdom and glorie. Who hath deliuered vs fro the power of darknes, & hath translated vs into the Kingdom of his deere Sone. This Kingdom he comended to his Apostles & Ministers, saying, Seek ye the Kingdō of God & the righteousness thereof. All power is giuen to me in Heauen & in Earth. Goe ye therefore & teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the Holy Ghost. Teaching them to obserue all things whatsoever I haue commanded you: and loe I (viz. the Word) am with you allwayes euen vnto the end of the World. As if he saide, because all power is giuen to me, therefore ye may goe into all Kingdoms of the world and teach the Gospell, noe man, noe King ought to forbid you: because if they doe not subiect to him, it is saide, He shall bruiſe them with a rod of yron: and againe, Be wise now therefore, o ye Kings: Kisse the Sonne lest he be angrie &c. And when after his resurrection they asked of him, saying, Lord wilt thou at this time restore againe the Kingdom to Israel? He saide vnto them, it is not for you to know the times and the seasons, which the Father hath put in his owne power. But ye shall receiue power after that the Holy Ghost is come vpo you, and ye shall be witnesses vnto me, both in Ierusalem, and in all Iudea, and in Samaria, and vnto the uttermost part of the Earth. I now send thee to the Gentiles to open their eyes, to turne them, &c. Wherein that of Daniel was fulfilled, The greatnes of the Kingdō vnder the whole heauē shall be giuē to the people of the Saints of the most high, whose Kingdom is an everlasting Kingdom; and all dominions shall serue & obey him. For theſe brought whole Natiōs to the knowledge & obedience of Christ: so that Paul saith, From Ierusalem & round vnto Illyricum, I haue fully preached the Gospell of Christ. He turned people from darknes to light, & from the power of Satan vnto God. The Pope and Papiſts turne men from light to darknes, and so from God to Satan, Peter did not so, And*

And with what weapons did they subiect men, saue with the sword of the spirit, the Word of God, which is the power of God to saluation? For the Word of God is quick & powerful, & sharper then any two edged sword, piercing &c. Therefore saint Paul saith, The weapons of our warfare are not carnall, but mightie through God, to the pulling downe of stronge holds: casting downe imaginations, and euerie high thing that exalteth it selfe against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of Christ. viz. to the obedience of the Word: for this sword, or spirit of his mouth, is the Rod of his strength, his owne diuine power and virtue, vnto whome is saide, *Ruler thou in the midst of thine enemies.* As in Kingdoms of this world, if any subiect hold but one castle or towne against the right and power of his lawfull Kinge, he is iudged a traitour, an enemy, and his pertakers Conspiratours; so is it if a man maintaine but one errour, one stronge hold against the knowledge of God; much more if he hold diuers as *Pelagius* did; or many with a high hand, as the Pope doth* aboute free will, merrits, iustification, purgatorie, supremacie, the Church of Rome, Preists marriage, praying to Saints, worshipping Images &c. Who yet will be obiect and defended in these and other his errours; and soe he is by all Papists; which proueth him the grand Antichrist, and them rebellious conspiratours, maintaining stronge holds of errour and sinne against the Word and Kingdom of God. Saint Paul saith of some that were with him, *These only are my fellow workers vnto the Kingdom of God:* that is in those regions, where with him they preached the Gospell, and stablished men in the obedience, knowledge & truth thereof; and as *Apollas* who mightely conuincd the Aduersaries by the Scriptures, *Act. 18. 28.*

And where as some doe not obey but resist the holy Ghost, as *S. Steuen* saide and are gainfayers, Hereticks, enemies, and neglectours of this free grace of God offered in the preaching and manifestation of the Word, whereby men are made true Subjects of this Kingdō; this cometh to passe as Christ saide to some proude and obstinate Iewes, *ye beleeue not, because ye are not of my Sheepe. My Sheepe heare my voice, & I know thē, and they follow me:* Therefore he who is the Word, and therein the light of the World said vnto thē, *I am known of mine,** not of others to whom it is not giue: *It is giue to you to know the Myserie of the Kingdō of heauē:* *Ioh. 10. 26.*
verf. 14.
**see charac. of a Christian,*
Pag. 303.

The weapons
of this King-
dom.
Heb. 4. 12.

*Moulin Bec-
kles of the
Faith.

Col. 4. 11.

Act. 7. 51.

Mat. 13. 17.
Chap. 11. 27.

• Rom. 11. 7.

Ioh. 12. 35.

Luk. 19. 47.

2. Thess. 1. 7.

Ioh. 3.

Christs King-
dom not of
this World.

but to them it is not given. The Father hid them from the wise and learned and revealed them to babes; because it seemed good in his sight. * Ifrael hath not obtained that which he seeketh for; But the election have obtained it, and the rest were blinded. Yet a little while is the light with you: walke while ye have the light, lest darknesse come upon you: for he that walketh in darknesse knoweth not whither he goeth. Which beeing also the case of diuers proud Papists and Pelagians, who doe not heare, receiue and reade the Word, much lesse with love, of the Truth; noe maruaile if they know not whether they goe, that is, that they talke so much against the promised perseverance of the Saints, and certainty of saluation. For such as doe not delight in the Word, but rather maintaine diuers strange holds of error against the same, can not haue a sense thereof, nor consequently that they are true Subiects of this Kingdom, but rather of the contrarie: for therefore Christ, who is the Word saith, Those mine enemies, which would not that I should raigne over them, bringe hisher &c. and in another place, This is the condemnation, that light is come into the world, and men loved darkenesse rather then light, because theire deedes were euill. For every one that doth euill hateth the light, neither cometh to the light, lest his deedes should be reproofed, or discouered, This shall all such know to theire cost, when the Lord Iesus shall be revealed from Heauen with his mightie Angels: In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Iesus Christ: and so that are not true Subiects of this Kingdom. But, saith Christ, he that doth truth cometh to the light, that his deedes may be made manifest that they are wrought in God. And so, that he is a loueing and an obedient subiect of this Kingdom; as diuers are, in diuers Cities and Kingdoms of this World; and as all should be. Thus then wee see that Christ had and hath the Kingdom, and what it was, and is.

Now wee are to see what it is not, which our Lord telleth vs, saying, My Kingdom is not of this world. This hath partly appeared already, because as wee proued, this his Kingdom is the Spirituall raigne of the Word, and therefore not of this World, and consequently not any thinge preiudicial or derogatory to Cæsars, as his accusers pretended. The malicious and subtil Iewes, that they might be sure to lay such things (whether true or false) to the charge of Christ as might certainly procure his death, thought noe accusation so like to preuaile with Pilate,

Cæsars Deputie, as to say that he moued sedition, and laboured to bringe the people from *Cæsars* to his owne obedience; and soe to get the Kingdom from *Cæsar* to himselfe. This they thought *Pilate* durst not but question, & strue to prenent, though it were with the death of *Christ*; and that whether he were found guiltie thereof, or noe: therefore they say, *wee found this follow perueruing the nation, saying, that himselfe is Christ a King: and after He that maketh himselfe a King, speaketh against Cæsar.* Whereas that was not to moue sedition against *Cæsar*: for on the contrarie he laide, *Giue vnto Cæsar the things that are Cæsars, and to God the things that are Gods.* Wherein though indeede, he seeke Gods Kingdom also, (viz. that men would be ruled by Gods Word in all things) and consequently his owne Kingdom, because he is the Word of God by which all men should be ruled; yet when he seekes this, he neither hindereth nor endangereth *Cæsars* Kingdom, but rather helpeth and stablisheth it.

Luk. 23. 2.

Ioh. 19.

For if Gods Word enioine subiection to *Princes*, then Gods Kingdom ratifieth and establisheth *Cæsars* Kingdom, and *Christ* the Word, who ruleth for God, ruleth people in this point, and maketh them more obedient, then otherwise they would be: for there is noe greater tie of subiection in subiects to *Princes*, in children to Parents, in wiues to husbands, in servants to Maisters, then the bond of religion; because theese and all others that owe subiection to any, shall finde theire duties commanded in the Word,*as they are often: so that if either *Princes*, Parents or Maisters doe not finde them selues duly obeied, let them confes that it is, because they seeke not Gods Kingdom; they doe not carefully cause theire subiects, children and seruants to heare and reuerence the Word, which enioineth subiection in all theese, and namely in subiects to *Princes*, and Magistrates; while he who is the Word of God saith, *Giue vnto Cæsar the things that are Cæsars.* Viz. tribute subiection, honour, &c. and after by his Apostle, *Let every Soule be subiect to the higher powers, &c. for this cause pay ye tribute also &c.* & to the like effect in diuers others places, whereof more in the sequel: Therefore not only to *Pilates* questiō, but also against the accusations & suggestions of the Iewes & all others, he saith, **My Kingdom is not of this world;* as if he saide, mine accusers pretend loue and true allegiance to *Cæsar*, in haueing greate care of

Christi King-
do stablisheth
Cæsars.

* 1. Pet. 2. 13.

17. 18. &c.

Ephes. 6. 1. 5.

Rom. 13. 1.

* *And de-
bet & Gen-
tes, and ci-
uicis**cunctis &
præputium,**audite omnia**regna terre-
na; non im-
pedio domi-
nationem ve-
stram in hoc**mundo, regni**enim meum**non est de hoc**mundo.*

Aug. in Ioh.

Tract. 115.

Regnum se

Christus ha-
bere conce-
dit, sed non
qui alios ex-
pellat.

Tol. in Io. 18.

his right, that I should not vsurpe nor disturbe his Kingdō; nor any part of his gouernment, nor did I euer: for *my Kingdō is not of this world*. The Kingdoms of this world often endamage & endanger one another by worldly polcies, secret practises, & open hostilities, whereby the greatnes of one Kingdom oftē rises out of the ruins of another; and imbred rebels sometime accheiue theire Soueraignes throne by clandestine practises, and crafty insinuations; but there were noe such deuices vsed by Christ; he did not as

2. Sam. 15. 2. 3

Abolon, who rose early, and stood by the way of the gate, and when he saw any man that had a controuersie to come before the Kinge for indgment, he called him, and with insinuating speeches inueighed against the gouernment, and wished himselfe a Iudge to helpe them, but on the contrarie, when one came to Christ, saying, *Maister cause my Brother to diuide the inheritaunce*; he answered, *Who made me a Iudge or a diuider?* so far was he from seeking any

Luk. 22. 24.

worldly gouernment. Neither did his doctrine allow, but expressly forbid it in his Disciples. For when there was a strife among them, which of them should be greatest, He saide, *the Kings of the Gentiles excercise Lordship ouer them, and they that exercise authority ouer them are called Benefactors; But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is cheife, as he that doth serue*. Where whatsoeuer the Papiſts say to the contrarie, he would haue among them noe supremacie or dominion as Lords one ouer another, like as in the Kingdoms of this World; but he that was greatest among them by reason of his age, or beeing first called, which is all the greatnes or Prioritie Christ would here acknowledge, he should be as the younger, that did serue in some kinde. Rightly therefore doth he say against the suggestions of his Accusers, *my Kingdome is not of this world*: thereby shewing that his Kingdom hath noe worldly or pompeous dominion, & so doth nothing hinder nor hurt *Casars*; as euen *Pilate* himselfe found & testified, whē after examinatio had of the matter,

1. Pet. 2. 3.

He went out vnto the Iewes, and saith vnto thē, *I finde in him noe fault at all*. Which thinge he affirmed twise or thrise; yet for all this his aduersaries enuying, & hating his doctrine and fame. Cry out, saying; *If thou let this man goe, thou art not Casars friend: whosoever maketh himselfe a King speaketh against Cesar*. As if they saide Cesar is King here: In this land, we haue noe Kinge but Cesar. He therefore that makes himselfe a Kinge here, speakes against the

Mat. 27. 11.

Chap. 19. 12.

at all. Which thinge he affirmed twise or thrise; yet for all this his aduersaries enuying, & hating his doctrine and fame. Cry out, saying; *If thou let this man goe, thou art not Casars friend: whosoever maketh himselfe a King speaketh against Cesar*. As if they saide Cesar is King here: In this land, we haue noe Kinge but Cesar. He therefore that makes himselfe a Kinge here, speakes against the

right and prerogative of Cesar, whose Kingdom can not be in safety while this man is suffered to preach: his doctrine draweth them to the obedience of another King, and it standeth not with the safety, and polecie of a Kingdom to suffer it: for when *Pilate* saide, he found not that *faute in him*; this is all the prooffe they bringe of perverting the Nation, saying, *He stirreth up the people, teaching throughout all Iury.* His teaching is that which they will needes account dangerous.

Luk. 23. 1.

This is that which they and other obstinate enemies of the Truth did euer pretend, that the Kingdom of God, viz. the preaching of the Word disturbeth and hindreth the peace of Kingdoms and endangereth their being, at least their well being.

Lewes account Christs preaching dangerous to the Nation.

First because they wilfully perswade themselves that the Neighbouring Kingdoms, which are of contrarie religions will the sooner inuade and spoile them.

Secondly because they also will needes be perswaded that the daily preaching of the Word makes the hearers stout & stuborne against their Kings and Gouvernours.

For the first, this was the wilfull opinion of the chiefe Priests and Pharises, that if Christs doctrine were suffered to be preached and followed, the heathen who were otherwise affected would inuade and ruin them: therefore vpon report of that greates myracle of raising *Lazarus*, they say, *What doe we? for this man doth many miracles. If wee let him thus alone, all men will beleene on him, and the Romans shall come, and take away both our place and nation:* therefore die he must. What doe we? as if they saide, what sluggish Gouvernours are wee? how dull, how sleepe? how negligent in our offices? how careles of our countries safety? how improuident in preuenting foraigne inuasion, that wee suffer this doctrine to carrie so many away after it, to incense the *Romans* that worship other Gods, and that are so zealous of their honour, that they brooke not to see any more honoured then their owne idols, and that if a few follow him, it must needes vex them, but if wee let him thus alone, thus to worke myrales for confirmation of his Doctrine, *all men will beleene in him*, it can not be auoided; and then the greates and inuincible nation, the most puissant *Romans*, must of necessitie be much more prouoked to Ielousie, enuie and wrath, and consequently to *take away both our place and nation*: Our place, that is where our God is somewhat worship-

They say thus it would cause an inuasion.

Ioh. 11. 48.

ped in sacrifices &c. This is somewhat, and better this then none at all; if wee goe any further, to suffer a deale of preaching of a new law and Kingdom; that is further from the heathen religion; and soe wee may anger them more and loose all; seeing in policie to please them, wee should rather come neerer them, at least in things indifferent.

A.D. 17. 5.

Therefore also when *Paul* preached at *Thessalonica*; *The Iewes* which beleued not moved with ennie gathered a Company, and set all the citie on an vprore, and drew out *Iason* and certaine brethren vnto the rulers of the citie, crying, *These that haue turned the World upside downe are come hither also: and these all doe contrary to the decrees of Cesar, saying that there is another King vna Iesus.* Whence wee may see that though they knew, that *Iesus* had longe before left this life, yet they wilfully infer that his followers contest to haue him to be another Kinge besides or against *Cesar*, and that this Kingdom, in the preaching of the Word, turned the *World upside downe*, and soe disturbed, dishonoured and endangered *Cesars* Kingdom. And this the high Preist and Elders say of saint *Paul*, *We haue found this man a pestilent fellow, and a mouer of sedition amonge all the Iewes throughout the World, and a ringleader &c.* That is by preaching *Iesus Christ*, and obedience due to him; as if they saide, this doctrine maketh them stuborne and seditious against *Cesar*, and his ministers. This or the like hath beene and euer was the wilfull assertion of all enemies of the truth, whether Infidels or Papists and other hereticks, and prophane scoffers of preaching and hearing: but against this our Sauour saith, *my Kingdom is not of this World*, and consequently hurteth not the tranquillitie of temporall Kingdoms, but rather makes them flourish and excell in Iustice and honour, as the experience of all ages hath openly shewen in the sight of all traducers of the Word preached.

Iewes say that preaching disturbed Cesars Kingdom.

A.D. 14. 7.
And moueth sedition.

Preaching of the Gospel doth not cause inuasion.

And first that the same doth not make nations of a contrarie religion the more ready to inuade them: or if it doe, the more the true preaching of Gods Word is maintained by a Prince in any Kingdom, the more doth God defend that Kinge and Kingdom from inuasion and ruin, and to the honour thereof turne the destruction vpon his and there inuaders and enemies. *Dauid* was a greate loue and maintainer of the teaching of Gods Word, also of prayer, reading, & holy conference: for these haue their due places

and how exceedingly did his Kingdom flourish, and he prosper, and preuaile against the enemies thereof? *And Asa did that which was good and right in the eyes of the Lord, He took away the Altars of the strange Gods, and the high places, and brake downe the Images. And comanded Iudah to seeke the Lord, & to doe the law, & the commandemēt. And the Kingdō was quiet before him. Marke here quiet, & free frō sedition: And whē Zerah the Ethiopian came out against him with a thousand thousand and three hundred charers. Asa cried vnto the Lord, and he smote the Ethiopians before Asa and Iudah. So that the Prophet saide to them, The Lord is with you while you be with him. But if ye forsake him he will forsake you; as this Asa found, when after leauing to trust in God, he sought to the Kinge of Syria and relied on him, The Lord was with Iehoshaphat because he walked in the first waies of his Father David, & sought not to Balaam, but to the Lord, and Walked in his comandements and tooke away the high places, and sent diuers preists and others; who took the booke of the law of the Lord with them, and went aboute throughout all the cities of Iudah and taught the people. Therefore the Lord stablished the Kingdom in his hand, and all Iudah brought to Iehoshaphat presents, & he had riches and honour in abundance. And the feares of the Lord fell vpon all the Kingdoms of the lands that were round about Iudah, so that they made no war against Iehoshaphat: but some of the Philistines and Arabians brought him presents, and he waxed exceeding greate: behold here ye raducers the fruite of due preaching and teaching. Hezekiah also did that which was right in the eyes of the Lord, wrought greate reformation amonge the Preists and people, to seeke God; wherefore he prospered, and God deliuered him and his from the greate Host of Senacherib. Iosiah also purged Iudah and Ierusalem from the high places, renued the couenant betweene God and the people, and caused the booke of the Law to be read and obserued; Wherefore it was saide to him, thou shalt be gathered to thy graue in peace, and that euill should not come vpon the citie in his dayes. The Emperour Constantine, notwithstanding that in a manner all his Predecessors were Pagans, most of them persecutors, Maxentius and Licinius sharers with him in the Empire, heathen Tirants, persecutors, and his enemies: and though (besides an infinitie companie of heathen people) almost the whole Senare of Rome were of the heathen faction, and so*

2. Chro. 126.

Chap. 17. 3.
Chap. 16. 2. 7.Chap. 17. 3.
4. 6. 7. 8.

Verf. 5. 10.

Chap. 31. 202
21.
Chap. 32.
Chap. 34.

continued after him; yet did he embrace the Christian Religion, fight for it, seeke to propogate it; called a generall Councell to represse the *Arians* heresie, altho the councell caused the bookes of the *Arians* to be burned, and greatly loued and furthered the preaching of the Gospell, and all the truest Professors thereof; and how exceedingly did God defend him from his mightiest enemies, and bringe them into his subiection? In so much that some haue thought, that *that* which is spoken in the Reuelation of a man child, which the Church should bringe forth, that should rule all Nations with a rod of yron, was fulfilled in him. But to come neerer our owne times. Popish error and superstition had greatly corrupted the Christian Religion and doctrine in many parts thereof, whē God raised vp in *France*, *Waldo* a meane mā, who yet studying the Scriptures, discovered many of their errors and abuses, and had many followers; who were mightily & miraculously preferred for a long time; and though in the ende they were vanquished by the *Beast*, that for a time should warre with the Saints & overcome them: yet because the Scriptures shew, that the Beasts Kingdom must also goe to wrack; God at last raised vp against it *Luther*, a Meane Monke, a priuate Doctor, who notwithstanding that he & his Protectour the *Duke of Saxonia*, were exceedingly opposed and persecuted by the Pope, the Emperour, and other mightie aduersaries; yet were they deliuered and wonderfully prospered and preuailed. The like might be shewed of diuers other Princes of *Germanie*, who in mans sight were but weake in respect of their aduersaries, and yet maintaining the preaching of the Gospel, and the expulsion of Poperie were maruelously defended, and prospered. King *Edward* the Sixth expelled Poperie out of his Kingdom, maintained & furthered the preaching of the Gospel, and though he were but a child, how yet did God blesse and defend him from his mightiest enemies? Queene *Mary* leauing the Kingdom Popish; Queene *Elizabeth* againe excluded Poperie, commanded the preaching of the Gospel & punishment of Popish Priests for their seditious intrusion; and yet though she were but a Woman, and found the Kingdom in weake estate, and had at her entrance greate aduersaries, as the *Pope*, *Spain*, *France*, yea & *Scotland* also; besides discontented Popelings and Rebels in her owne Kingdoms of *England*

Rev. 12.

Rev. 13. 7.

See the thankfull Remembrance.

land

Land and Ireland; yet she cleaving to Gods cause, and maintaining it with all her heart, was not only miraculously defended from all forraigne enemies and homebred Conspirators, but also achieved many glorious Victories, and grew a terrour to her mightiest aduersaries; so truly doth God seeke their Kingdom, that sincerely seeke his, as *Dauid* did.

An objection
of late losses
with the Reason
of them.

And here let noe man object the late losses that protestant Princes, Kingdoms & provinces haue sustained. For if the Word of God had in these later times bene countenanced, preached, and furthered with that sinceritie, and zeale of aduancing Christs Kingdom, and receiued with that affection, ioy, reuerence and obedience, and that the *Princes* of the reformed Churches had all stricke to Gods cause, and to one another, as zealously now, as in those former times, these damages could not haue befallen them. It is saide of *Hezekias* that in every worke, that he began

2.Chro. 31. 21

in the seruice of the house of God, and in the law, and in the commandments to seeke his God, he did it with all his heart, and prospered. If then *Princes* in doing the things they did, haue not donne them with all their heart, but coldly, slowly, sparingly, not timely, nor without greate importunitie, and that to stop mens mouths; If in policie or for wordly ends, they haue conuiued at poperie, suffered supplies and materials of warre to goe to their aduersaries in religion, thought they might soe far permit helpe to both sides; or with *Asa* haue sought and made leagues with

2.Chro. 26. 29

the aduersaries of religion, and relied on them; noe maiuaille if their defensiuie wars at home, and their vndertakings abroade haue not succeeded well, which otherwise must needes haue prospered. For if *Princes* that are men be somtime true, and firme to those their confederates of the same religion, that mutually seeke the good of each others Kingdom; how much more, must God needes be alwaies sure to those that sincerely seeke his Kingdom? seeing he is Iustice it selfe, and Truth it selfe, yea almightie & therefore of power to doe more for such as cleaue to his cause, then Kings can for those that adhere to them. For the

2.Kings 19. 35

eyes of the Lord run to and fro throughout the whole Earth, to shew himselfe stronge in the behalfe of them, whose heart is perfect towards him. Thus then the due preaching of the Word, doth not make the enemies thereof invade the Nation that hath the same in

esteeme, or if it doe, God turnes the shame & losse vpon the Inuaders thereof, to the greater honour of such as stick to his cause sincerely, and with true zeale, as in *England* in the yeare 1588.

Indeede true it is, that whē Rulers hinder God in his ordinances, by suffering the preaching and maintenance of errours, as that is plainly repugnant to Christs Kingdom, to the raigne of the Word reuealed; so hath it much infested and disturbed the peace of all such Kingdoms as haue permitted it. I might instance in the Iewes, who beeing in polecie hinderers of the Word, and suffering and maintaining the opposers of Christs doctrine, came the sooner to destruction. Howsoever this did the *Arrian* Heresie in the times of the Emperours *Constantine*, *Constant* and *Valens*; A short time sufficeth not to recount the troubles, seditions, wars, losses and bloodshed that followed therevpon, mentioned by *Vincentius Lorinenus* *, as an example of Gods iudgments following the Sufferers and Supporters of error. And that not only intestine amonge themselues: but indeede the Emperours and Rulers permitting such errours, and the ambitious rising of the Popish Primacie, together with the intrusion of his authority and heathenish superstition, who now began to make the Word of God of none effect, with his pretended power & traditions, God in iustice suffered and sent the *Goths* & *Vandals*, and other heathen Nations to inuade and spoile the Empire and Churches of Christendom: according to that which he did to the house of *Salomon*, who while he walked in the wayes of *Dauid* his father had peace, prospered and grew rich and mightie, but when his *Wives* turned away his heart after other Gods, the Lord was angry with him, and stirred vp *Aduersaries* vnto *Salomō*, *Hadad* the *Edomite* & *Rezon*, who did him & his Kingdō much harme; also *Ieroboam* the *Sonne* of *Nebat*; and finally rent tenne Tribes from *Rehoboam* his Sonne: who hearkened not vnto the people: for the cause was from the Lord: who vsed this his austere answer as a meanes to punish his and his fathers idollatrie. Euen as also in the time of the Iudges, when the children of *Israel* did euill in the sight of the Lord, forgate the Lord their God, and serued *Baalim*, and other Idols, it is laide, Therefore the Lord sold them into the hands of their enemies: The Lord strengthened *Eglon* the King of *Moab* against *Israel*. The Lord sold them into the hand of *Labin*. The Lord deliuered them

into

Maintenance
or sufferance
of Heresies
causeth sedi-
tions and in-
iustitions.

Ioh. 11. 48.

* Nec enim
tantū affini-
tates, cogni-
tiones, amici-
tia, domus,
verum etiam
urbes, populi,
provincia, na-
tiones, uni-
uersum pos-
simum Roma-
num Imperiū
funditus con-
cussum et
motum est.
Vin. cont.
Her. cap. 6.
1. King. 4.
24. &c.
Chap. 11. 4. 9.
14.
Chap. 15. 15.

Iud. 3. 7. 8.

Verf. 12.
Chap. 4. 2.

Chap. 6. 1.

into the hand of *Midian*. Again, *He sold them into the hands of the Philistines, &c.* Chap. 10. 7.

And let noe man say here, that the maintenance or sufferance of Heresie is a lesse sinne in *Princes*, then the maintenance or sufferance of Idols. For Christ is the eternall and vchangeable Word of God: *Iesus Christ yesterday and to day, the same also for ever.* Whosoeuer therefore setteth vp any new, or contrarie word against the Word of his grace, he setteth vp an idoll to be of men beleueed and reuerenced: *The errors of Hereticks are strange Gods*, as *Vincentius Lirinensis* sheweth. And therefore when *Saint Iohn*, who affirmeth Christ to be the Word, had saide of the Father, *1. Ioh. 5. Wee are in him that is true in his Sonne Iesus Christ* (that is true in his Word.) This (viz. this Word, this Sonne) is very God and eternall life; he addeth, *Babes keepe yowr selues from Idols*. Viz. from all idols, as well errors as others. For while he saith of the Word, which was in the beginning, *this is verry God*; it followeth that whosoeuer sets vp a new and contrarie word, sets vp an Idoll or false God, and is therein an Antichrist: for therefore he saith of *Cerinthus*, *Ebion* and other Hereticks, and Deceiuers that brought in a new and contrarie word, (Chap. 2.) *euē now are many Antichrists*: such as would not haue the reuealed Word of God to rule in some matters of faith and saluation, but therein giue the Kingdom to the idols of their owne braine, as all Hereticks doe.

And here because *Julian* was a *Pelagian*, take an example in the *Pelagians*; who affirmed, that *Originall sinne is nothing*, and doth not make men guiltie of death. Contrarie to that *Rom. 5. 12. By one man sinne entred into the world, and death by sinne, and so death passed vpon all men, for that all haue sinned.* And *vers. 16. The indgement was by one to condemnation.* *Vers. 19. By one mans disobedience many were made sinners.*

Also for the free Will of an vnregenerate man to conuerſion: They affirmed *the will to be so free, that it can of its owne accord admit or refuse cure*: and so that *those that haue sinned may by the power of nature repent without inward grace from the Spirit*. Contrarie to that *Ephes. 2. Ye were dead in trespasses and finnes.* *Ioh. 5. 25. The dead shall heare the voice of the Sonne of God, and they that heare shall liue.* Being borne againe not of corruptible seed, but of incorruptible, by the

Errors are in effect idols.
Heb. 13. 8.
a Qui sunt dij alieni, niser- rorē extra- nei, quos ignorabam id est noni & in- auditū Vinc. Lerien. aduer. heres. cap. 17
Photinus cre- ditū sibi ple- bem Dei per- suaderet, ut sequeretur Deū alienū, id est, errores extraneos, grauior dis- putaret ac- striberet.
Idem cap. 16.
b Tuxta Apo- stolicam com- munionem Pelagianū illi pronuisse cer- tūmū Iulianū.
Idem cap. 40.
c Ex Aug. de tripe. Homo nō nascitur cum originali pec- cato: peccatū originis nō est peccatū: quia non est volun- tarium.
d Epi. Hila. ad Aug. arbitriū ad hoc liberū esset, ut ve- lit, vel oolit admittere iudicium.
Epi. 1. 19. a.
a Nō quia v- tum audiret, sed audiredo resuscit.
Aug. in lo. 1. 19

Word: not of blood &c. Which places shew that an vnregenerate man hath noe more power actiuelly and of it owne accord to admit or refuse the regenerating power of Gods Word and Spirit, then a dead body hath to raise it selfe: which might be shewed in the *conuersio* of Paul; Indeeede there is a passiue power in the elect, who by God are made as fit to receiue illumination & regeneration by the Word, as a kandle vnlighted is, to receiue light by another; which power is not in blocks and stones: but the kandle that is neere the light, doth not light it selfe; noe more is man lighted, but by the Word, the true light that lighteth every man that cometh into the world. Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God. Therefore the Apostle saith, *that the exceeding greatnes of his power to vs-ward who beleeue, is according to the greatnes of his power, which he wrought in Christ, when he raised him from the dead: that it is of his grace and gift.* God saith, *I will put my Law in their inward parts &c. I will giue you a new heart, and a new spirit.* Christ saith, *Without me ye can doe nothing. The loue of God is shed abroad in our hearts by the holy Ghost. It is God which worketh in you both to will and to doe of his good pleasure.*

Also touching the signification of the word *grace*, They affirmed, *a By grace is meant nature indued with reason and will; contrarie to that Ephes. 2. By grace ye are saved through faith, and that not of yourselues, it is the gift of God.* Also touching the cause of the increase of *grace*. They affirmed *b that by the workes of nature man promeriteth (or gaineth) the aide of grace.* Contrarie to that Ro. 9. 16. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercie.* And 1. Cor. 1. 7. *Who maketh thee to differ fro another? and what hast thou that thou didst not receiue?* And thus also they made foreseene faith and good workes to be the *c causes* of predestinatio. Contrarie to the Scriptures, which shew faith and good workes to be fruits of election, and of his free grace in electing vs to be ingrafted into Christ the true vine, in whome wee beare fruit. Ioh. 15. Eph. 4. 5. 6. *He hath chosen vs in him before the foundation of the world (not that wee were, but) that wee should be holy and vnblemish before him in loue, &c.* 2. Tim. 1. 9. *He hath saved vs & called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen vs in Christ Iesus before the world began.* Rom. 9. 11. to 20. *The children being*

Ioh. 1. 9. 13.

*Eph. 2. 3. to

10.

Ier. 31. 33.

Ioh. 15. 6.

Rom. 5. 5.

Philip. 2.

a Ex Aug. Epi.

105. gratiam

illam, quam

volebat Pela-

gius sine vllis

precedentibus

meritis dari,

esse humani

naturā in qua

conditi sum-

us &c.

b Ex concilio

Diospolitano,

Gratiam Dei

secundum ho-

mini merita

dari. & Aug.

de bono per-

fector. Cap. 2.

c Ex Hilari,

Epist. Prede-

stinacionem

ad id valere

contendant, ut

eorum Predesti-

nauerit, vel

praeferuerit

vel eligere

proposuerit,

qui fuerant

Credituri. Ex

Prosperi Epist.

ad Aug. Eos

Predestinasse

in Regnum

suum, quos

gratior vocari

dignos sum-

mos electione,

et de heresia

bono sine ex-

cessari esse

prudentes.

being not yet borne, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth &c.

Thus then they presumptuously held (against Gods Word which should rule, against *the good pleasure of his will, and against the praise of the glorie of his grace*) that a man is without originall sinne, at least that it makes him not guiltie of death; that such a man in the state of nature may of his owne free will, either resist Gods conuerting power, or repent and be regenerated; and that without the helpe of Gods grace and Spirit; or if by grace, or at least by helpe thereof, yet by grace in meant nature indued with reason and will; or if it be by aide of Gods grace, yet by the works of nature man promeriteth that aide of grace: and what more is, the works of nature, viz. the well vsing of free will and naturall power is the cause of Predestination; and soe in effect of redemption, of vocation, iustification, glorification & all: which their grosse errors (beeing also followed and maintained by the *Arminians* of our times, as the *Parallel* proueth) doe take the Kingdom, honour and power from the Word of God, from grace which should *raigne*, Rom. 5. 21. and giue it to nature and the foreseene works thereof, yea all the honour and power of election, conuersion and saluation from God, and his free grace and Power in Christ, and giue it to nature and the works thereof.

Thus while they presume to make to God a minde & word out of their owne, noe maruaile if they, to theese errors, adde others as presumptuous against the perseuerance of the Saints, and certainty of saluation. For how should they belecue perseuerance, that giue so much, and euen perseuerance it selfe, where it is, to fraile nature? Men that are called into the grace of Christ, Men that stand by grace (Rom. 5. 21.) and that are *not under the Law, but vnder grace*; will easily belecue, that they that thus highly exalt nature are fallen from grace: Euen as the Starre is laide to fall from heauen, who would exalt his throne above the Starres, and be like the most high; that would be vniuersall Bishop, vsurpe Christs place, and take the Kingdom, the power and the glorie from the Father and his Word, and giue it to himselfe and his traditions and errors of free will, merrits, satisfactions &c. And how then should they but fall away and doubt of the certainty of saluation, who

build

* Ephef. 1, 56.

* Pelagius re-
dinatus: Pa-
rallelistinus,
With the se-
cond Parallel.

Gal. 1. 6.

* Rom. 6. 14.

Gal. 5. 4.

Ren. 9. 1.

Isa. 14. 13. 39

Ioh. 1. 44.

build vpon such rotten foundations of their owne? the Saints may be more certaine: for their perseuerance and assurance is built vpon a *sure Word*: and not on such *Pelagian* and *Popish* dreames & nouelties, which indeed are doctrines of this World and Antichristian, nor the *Word* of that *Kingdom*, which is not of this World; but errours comming from the *Father* of lies, *doctrines of devils*, and so meere *Idols*: cleane contrarie, ye see, and opposit to the whole purpose and scope of Gods truth and new couenant of grace reuealed in the Gospel, as might be shewed more at large, if many others had not already donne it.

AA. 13. 1. 10.

The Pelagians therefore and Demipelagians, Papists, Arminians and others of that stampe, who thus bringe doctrines contrarie to the Word of grace, as with *Elimas* the *Sorcerer* they *turne away Princes* and *Magistrates from the faith*, and are therein *children of the deuill*, and *enemies of all righteousness*, peruertering the right waies of God; soe doe they not lesse then set vp *Idols*, other words to rule mens soules, and to be reuerenced, beleueed & followed, and consequently draw the iudgments of God on that Kingdom or nation whereinto they intrude the, and are therein noe better then seditious preachers in Christs Kingdom, mouers of rebellion and apostacie against Christ, if not traitors to those *Princes* also, whome they perswade to receiue them, to the extreme danger and hazard of their Kingdoms: (as Bishop *Carlton* also proueth pag. 214. against the *Appealer*) because God almightie, that is ener iust, must needs doe to them, if they doe not repent and amend, as he did to those Emperours and Kings, that suffered theese and the like errours in Saint *Augustines* dayes, when the *Goths* and *Vandals* ouertan all: and as before that he had donne to *Salomon* and others in like case: and namely to *Ieroboam*, who when he and his counsell in polecie to preserve his owne Kingdom brought in some new doctrine and worship, set vp *Idols*, stretched out his hand against the prophet, made priests of the lowest of the people, and ordained high places, the text saith, *This thinge became sime vnto the house of Ieroboam, euen to cut it off, and to destroy it from of the face of the earth*. Soe was it with *Baasha* and others. And seing the Apostle saith, *let not mā deceiue you with vaine words; for because of these things commeth the wrath of God; so must it needes be in the Christian Church with them that maintaine or*

1. King. 11. 27. 28.

Chap. 13. 33.

34.

Chap. 16. 1. 3.

Ephes. 5. 6.

suffer & roust; for therefore Christ saith to the Church of Thy-
 tira, which suffered the woman Isabell to teach and to seduce his ser-
 uants: Behold I will cast her into a bed, and them that commit adultery
 with her into graine tribulation, except they repent of therr deedes. And
 I will kill her children with death, &c. Thus therefore must it needes
 fall out with those Churches and states that suffer the Romish su-
 perstition and lawes or other heresies to be taught in their do-
 minions, much more if they maintaine them; and soe commit for-
 nication with that *whore*, or any other hereticall teachers. And
 this as I haide haue those Emperours, Kings and Princes found, that
 haue either receiued (whether in polencie or otherwise) the er-
 rours of Hereticks, or the Antichristian doctrine of Rome; as for
 suffering of heresies was inflanced in some Emperours, and might
 be in many others. Now for poperie, it would be to longe to re-
 cite the examples of Gods judgments that fell vpon those Em-
 perours, Kings and Princes, or on their issue and Kingdoms in
Germanie, England, France, Spaine and other parts, who subiected
 themselves or their people and Kingdoms to the Popes Supre-
 macie, and to his superstitious lawes, rites and errours, or tempo-
 rised with him in some of them: therefore omitting the most,
 obserue only theese few.

The Easterne Emperours, *Iustinian* and after him *Phocas* in po-
 lecie the better, to recouer and keepe *Italie*, did the Popes much
 honour, and greatly furthered their supremacie, who soone af-
 ter (by Gods iust judgment) in requitall setting themselves
 against the Emperours their successors in the cause of Images
 made the greatest part of *Italie* reuolt from the Emperours obe-
 dience. After this the Emperour *Constantine* 7. and his mother
Irene to get the Popes fount, and thereby to recouer some parts
 of the western Empire, or keepe those they had from reuolting,
 summon a second councill at *Nice*; and there with stronger hand,
 they get the worshipping of Images established: which tempo-
 rising God soe cursed, that within twelue yeares after, God suf-
 fered the more full reuolt and the Pope to crowne *Charles* the
 greate Emperour of the West.

The Emperours of *Greece* had longe held warre with the
Turkes: at last leaving to trust in God, and relying on humane
 polencie, to get the Popes fauour, and by his meanes the aide of

CHRISTS CONFESSION

Concil. Flor.
anno 1439.

Christian *Princes*, the Emperour *John Palsolign* brings the *Ba-sterne Bishops* to reconcile in all differences the *Greeke Church* to the *Latin*; and there in the councell of *Florence*, he gets them (besides other articles) to agree that the soules of the faithfull that haue not yet satisfied for their sinnes goe to *purgatorie*: that the Pope of Rome is head of the vniuersall Church &c. The fruite of this earthly wisdom was this, God suffered not the Pope to stirre vp *Princes* to rescue him, but the Emperour to be wholly left, and *Constantinople* yea the Empire to be lost within 14 yeares after that councell.

The french King *Henrie 4.* a professed Protestant, prosecuted by the *Isauiours*, that he might possesse life and Kingdom in peace went to masse, and let in the *Iesuits*: the issue was, God left him, and suffered him to die by a *Iesuites* *Vilaide*; for dangerous is temporising and newtralie in matters of religion. And thus *Barnewilde* & others letting in *Arminiaisme* in the low countries, the States suffering it a while, seditions arose, whereby they had like to haue lost those prouinces, and so had, if by wisdom and valour that traitour & his complices had not beene sodainly subiected, a Synod assemb'ed, and some of the *Arminians* banished: since when they haue had some better success, which might be a warning to *England* now infested with that pernicious Sect.

Thus then it is not the preaching of Gods Truth, but the maintenance or sufferance of errors that hurteth and endangereth temporall Kingdoms. If *Princes* will not suffer the Lord to come into their Kingdoms and fight against such hereticks with the Spirit of his mouth: that is, if they suffer not his Ministers and Seruants with the weapons of their warfare, to cast downe these strong holds, and high things exalted against the knowledge of God, but forbid or hinder them; then they may feare the iudgments written; because this is to breake his bands asunder, and cast his cords from them, and indeede so tread vnder foote the Sonnes of God (who is the Word) and doe despise vnto the Spirit of grace. And how then can God vphold their Kingdom, that doe not indeanour to vphold his? or which doe not suffer those that would, but rather hinder them? Be wise now therefore, saith he, O ye Kings &c. serue the Lord with feare and trembling: Kiss the Sonnes lest he be angry: and they had neede so to doe: for when *Ephraim* spake trembling, he exalted himselfe

2. Cor. 10.

Heb. 10.

Ph. 3.

Ecl. 13. 13

himselfe in Israel, but, when he offended in Babel, he died: God turned his blessings into punishments, his victories into losses, his glorie into shame.

Now then as to the second inference which the Jewes make here before *Pilate*, and Heriticks and prophane persons haue made at all times, and in all Kingdoms where the Gospell hath beene freely preached: viz. that the daily preaching of the Word reuealed in the *New Testament*, and the maintenance of the Truth there manifested, maketh the hearers stout, and stubborne, if not contentious, hereticall and seditious against theire Kings and Gouvernours: I answer, that as it was in the *Jewes*, so is it in all others a meere slander, a wilfull cauill and calummie, a Macheuillian trick of those who loue not the *Light of Gods Word*, and whose deedes and practises, discovered thereby, will not stand with it. When the Kingdom of God so comes into any Kingdom of this World, that the preaching of the Word is countenanced, and in all points received, it makes the same so happy both to *Princes* and people, that the one will not oppresse, nor the other rebell, though they be oppressed. Here let them not tell vs of the *Moldauies* and others in *France* or *Bohemia*: who, rather then they would be compelled to idolatrie, or butchered and murdered, tooke vp defensiuie armes for theire liues, like the *Jewes* vnder *Achishai* Epiphanius, of whom is saide, *The people that do knowe the Lord shall be strong and doe exploits.* For noe Nation or commonwealth so peaceable & obedient to Princes, as that wherein the Word is duly preached and raigbeth: God giueth this blessing to the preaching of his Word, that in the Kingdoms where it is received and contentanced, the same is a bridle holding the heart, a rod awing the conscience, making men suffer much rather then be rebellious: witnes this Kingdom of *England*, how free hath it beene from these euills for these 70. yeares, wherein the Gospell hath beene preached and maintained.

Whereas before in the time of Poperie, how many dangerous rebellions? what resisting of the *higher powers*? what killing of Officers and Magistraces? The people ioyne in rebellion with the Sonnes of *Henry II.* against theire owne Fatherduers also tooke part with the *Traitour Becket*; a Bishop flouted in the Popes quarrell,

Preaching of Gods Word doth not make hearers stubborn and seditious.

Ioh. 3.

Dan. 11. 32.

Where errors are maintained, there rebellions haue followed.

F 2

quarrell; then ever any since the falling of poperie hath bene in Christs. The subiects of King *John* rebell; and many, stand out against him after he was reconciled to the Pope. The Barons and people for a few taxes and court fauorits rebell against *Henrie 3.* in a longe and bloodie warre. Also vnder *Edward 1.* the barons and people rose against his fauorite *Gaueslow*, cut of his head, and held longe warres with the King for fauouring the *Spencers*; at last *Mortimer* and the Queene are aided to depose him. For a subsidie granted in Parliamēt to *Richard 2.* *John* wall a Preist easely caused that greate and dangerous rebellion of *Wat Tyler* and his companions, whome multitudes of ignorant people followed; after diuers armies are leauied by subiects against the King and his fauorits; at last the people revolt and he is deposed and murdered. *Owen Glendwr* and others rebell against *Henrie 4.* *Lacke Cade* and others raised diuers stout rebellions against *Henrie 6.* The Yorkshire men and diuers others for small causes rebell against *Edward 4.* After his Brother *Richard* practiseth, murdereth and vsurpeth, but not without helpe. Lord *Lowell* and others raise rebellion in the North against *Henrie 7.* *Jacob* causeth another rebellion. A taxe imposed by Parliamēt causeth another rebellion in the north. After another small Parliamētarie taxe causeth the *Cornish* men rebell, and come with power as far as *Kent*. After others ioine with *Ricky* *Wanburke*. Vnder *Henrie 8.* besides euill may day, the *Lincolnshire* men rebell, and after them the northern men more then once.

And yet you may finde it to haue bene formerly, and in this later age also, much worse in other countreies where poperie hath raigned, or doth still raigne. Soe also was it lately amonge the *Turks*, who for small graiuances haue deposed their Emperours, Killed *Osmond* and his cheife officers; soe vnbridled and vassable are all sorts of people that are not guided by the Word of God. And that also appeared by the most famous common wealths that euer were in the world, as the auncient *Lacedaemonians*, *Romans*, *Carthaginians* and others, who wanting this bridle, all the wisdom, power and lawes of all their greatest Princes, Senators and Philosophers, sufficed not to keepe the people in obedience, but vpon every light occasion they haue rebelled, reuiled, and killed their Gouvernours, and filled their cheife cities with hurliburlies, mutinies, rapins, murders & alterations. The Popes of *Rome* themselues after they began to keepe the

people in ignorance, and to make the Word of God of none effect with
their traditions, haue not bene free from their outrages and
insolencies, as wee may see in the liues of *Vigilius*, *Leo* the third,
John the fourth, *Gregory* the fifth, & many others: and indeede,
seeing they would not let them know the things, that belonged to
their peace, how could it be otherwise.

Anastasio in
Vigilio.
Zonar. to 3.
p. 79.

Whereas here in *England* vnder the Gospell, notwithstanding
all those greiuances, whereof the commons haue of late yeares
complained soe much in Parliaments; and now this last summer
in their remonstrance of diuers leuies, and other things against
their priuileidges, the lawes, liberties and religion established;
of the increase of poperie, the freinds that Papists & *Arminians*
haue had in court; and the carriage of many things at home and
abroade by the late *Duke* and his faction, to the greate losse and
dishonour of this Kingdom and aduantage of the aduersaries;
yet blessed be God, and to the honour of his Word preached, it
may be spoken, noe man euer saw a sword drawn to remedie
these things; but the commons and diuers of the Lords, haue
still sought redresse by humble petition, and not as in time of po-
perie, or as the Iesuits hoped and practised, who loue to fish in
troubled streames. The *Duke* and others of his partie, that for
the most part defeated & preuented the howse with whisperings,
and were soe greate freinds to Arminianisme and poperie, knew
that the Gospell awed Protestants, and kept them from armes &
revenge; and that they could not haue escaped with soe many in-
juries donne to any other religion whatsoever: soe vnkinde in
the meane while were these detractours to that religion, by
which cheifely vnder God they haue held their liues & honours,
without the least violence offered by such as groaned vnder the.

Gods Word
makes the hea-
rers suffer and
be peaceable.

And whereas of late there hath bene some varulines in Sai-
lours and Souldiers; If men consider that the remonstrance de-
clareth the increase of poperie and Arminianisme, the fauour that
those of these religions haue found of courtiers, as wel of Bishops
as others; that Schollars finde the latter the way to preferment; that
orthodoxe preachers (though conformable in rites formerly
commanded) are not preferred, but rather molested & opposed;
lectures & bookes against these aduersaries prohibited, or hin-
dred; the they will cōfesse, that this varulines of Sailours & others
comes rather from hence, that the preaching of Gods Truth,

which restraineth all sorts of people, is not so much countenanced now, as formerlie, but in steade thereof contrarie doctrines finde the fauour. The true knowledge and worship of God, beeing failed in the dayes of *Salomon & Rehoboam*, then the people began to waxe stout, to mutinie and reuolt.

¶ Psal. 2. 3.

The preaching, manifestation and knowledge of Gods Word are the ** cords and bands* of Christ, which should & restraime men; so that these things, when they are countenanced, preuent such mutinies, and saue Magistrates much labour in gouernment.

† Soli qui ejus doctrina imbuti sunt prudentes dicendi sunt. Bern. de ordi. vii. Psal. 118. Psal. 66. 7. Psal. 76. 10. 12. Psal. 117. 1.

The knowledge of Christ who is our *wisdom*, maketh † men wise. They are easely ruled by a few, whome God ruleth: *It is God that subdueth the people vnder me*, saith *Dauid*: and it is hard to gouerne them by many and wise whom the Lord doth not gouerne & restraime, who ruleth by his power for euer, euen the rebellious; who restraineth wrath, stilleth the raging of the Sea, and the madness of the people. * Except the Lord build the house, they labour in vaine that are builders of it. Except the Lord keepe the Citie, the watchman waketh but in vaine. For if they heare not *Moses* and the *Prophets*, nor Christ and his Apostles, neither will they be perswaded though one rise from the dead. For the Word of God is mighty in operation &c. † Bringing into captiuitie every thought to the obedience of Christ: and consequently to the higher powers, to whom he hath commaunded every Soule to be subiect, as to the powers ordained of God. And that in euery ordinance that doth not resist the Word, or the manifestation thereof: but if they doe, then *whether it be right to hearken vnto you more then vnto God, judge ye*.

Heb. 4. † 1. Co. 10. 5. Rom. 1.

A24. 19.

If any say, that preaching and writing about Predestination, Free will, perseuerance and the like, cause discord and trouble: I answer there may be a time, when men may be to busie and curious in disputing and writing on such points, that is, when in them the Church is at rest in the Truth. But if *Pelagians* haue peruered the truth in those points, and infected people with the poisen of their doctrines, then it is noe time to forbid preaching, or writing against them. 1. Because *Pelagian & Arminian* Prelates may presse such decrees with all power to suppress Orthodox labours in that kinde, and sparing their owne mens works at pleasure, may preuaile thereby; and this were not to worke a right peace and vnion. 2. Because the Truth of God

must

must be vindicated, least as a worthy Bishop inferred, the infection should spread further, *the great mysteries of our salvation should be shak'd*, & by giueing *liberty to the first beginnings*, a more generall apostacie should follow, & that as much in other points, as in theese.

Bishop Carlton
Examines of
the appeale.
pag. 126.

3. And principally because Christ with *teares* sayde to *Ierusalem* of Luk. 19. 41. the mysteries he taught, that *they were the things that belouged to her peace*, wishes that she had therefore *knowne*, and receiued the, because he knew they would worke *peace*, and that when they were *hid from her eyes*, sedition and ruin must needs follow; and soe they did, as ye may see in the *Acts*, *Iosaphat* and others. Besides as the faithfull Bishop proueth, they are the *Appalears* doctrines, if not confuted that endanger the State, though he say they are not apte *to breede dangers*: like a desperate man that lets a howse on fire, and sayes there is noe danger. The ignorance of Gods Word, and Truth therein contained, soe deeply conueruing Gods glory, is able not only to breede *danger*, but to cause *destructions* of Churches and States. The Prophet complaineth that the people of the *Iewes* were *destroyed*, and *led into Captivity* for want of knowledge. Then the want of knowledge of God, and of the holy doctrines of Gods Word, is a thinge *aptum* to throw States and Kingdoms into destruction. And the true knowledge thereof is a thinge *aptum* to keepe States and people from destruction. To prevent such ruins and the cause of them, apostacie from God, he saith, *I desired the knowledge of God: But they like men haue transgressed the covenants: there they haue dealt treacherously against me.* Hof. 6. 6. hindring knowledge & perverting his truth, which beeing knowne maketh men free from sensing sinne. Ioh. 8. 32. Character of a Christian. pag. 129. &c.

Act. 21. 29. 30.
B. Carlton in
Exam. p. 114.

If therefore any that frequent sermons haue beene seditious, contentious, hereticall or wicked, let noe man say that the preaching of the Gospell is any more the cause of it, then Christs preaching was of *Iudas* his treason; or the preaching and conuincing proofes of the Apostles, of the Simonie of *Simon Magus*, the divisions of the *Corinthians*, the heresies of *Himeneus*, *Philetus*, *Corinthus* and *Ebion*, the worldlines of *Demas* and insolencie of *Diotrephes*: when indeede the due preaching of the Word, and conuincing of Hereticks by it, are (as ye see by our Saviours words to *Ierusalem*,) the best meanes to restrain and amend such disorders, and to worke *peace*.

As there-

CHRISTS CONFESSION

As therefore it was of old a meere trick and canill of the Jewes to infer that preaching of the Gospell maketh hearers scditionous or disobedient and fleeing; soe is it in these dayes in such as are the fauourers, or flatterers of poperie or Arminianisme, and theire supporters: Who though they know that Arminianisme is a meere stirrop to helpe men into the saddle of poperie; that to suffer theese is to provide the *Romish* Aduersaries freinds in Court and countrie, to make diuisions in counsaile and action, and soe to make some swaied by conscience giue them intelligence and aduantage in all treaties and warres; that theese sects must needes fructifie and increase, if by preaching, writing, disputing, countenance & authoritie they be not the sooner silenced; yet they striue by deuises and calumnies to make *Princes* discountenance the preaching of the *Word*, and confutation of Hereticks by it, and rather in polecie to temporise with Popish *Princes* in some points of doctrine, which they are pleased to stile indifferent and reconcilable, or at least disputable, arbitrarie, and fit to procure peace and vnion with the more moderate Papists, if not theire conuersion. Neuer considering, or at least not regarding, that Papists doe not the like by vs, that it rather makes them more obstinate and proud; that Christ the Truth & wisdom vns vs; that therefore Christians must not in polecie admit communion with the least error in faith, much lesse with theese *Pelagian* Blasphemes; that to call for some yealding and vnion in theese things is *Balaams doctrine*, to cast a stumbling block before people, to make them fall to spirituall fornication; for this is to make way for men falling to Arminianisme, & soe to poperie; for the increase of theese Sects and theire partie and freinds; and finally that all this is the direct way to prouoke the Lord, who is a zealous God, to visit theese sinnes, wheresoeuer they be; as he hath in all ages donne the like, "to the greate punishment of some Kingdoms, and ruin of others; as was instanced in sundrie examples; and in a Word that such worldly pollicies, can not be of God, nor make for his Kingdom and seruice, who, against all thetse and the like saith, *my Kingdom is not of this world*;

1. Cor. 1. 30.
Vtinam quia
vera prudentia
nisi in Christi
doctrina; Ber-
nar. vbi supra.
Rom. 2. 14.

* Ephes. 5. 6.

Christs prooffe

If my Kingdom were of this world, then would my seruants fight, that I should not be deliuered to the Iewes. This is Christs prooffe or reason; as it he saide, If my Kingdom were of this world; and as

the

the Iewes pretend, deragatorie or preiudiall to *Cæsars* by the power thereof; which power in Kingdoms of this World doth commonly consist of strength in subjects: then would mine fight for their King, in hope of offices or honours, at least of Wordly protection vnder him: but behold they doe not fight for me, as not expecting for their seruice any such things, but rather *affliction*, as I haue taught them: therefore they haue all forsaken me, and are fled from me, *the Shepheard is smitten, and the sheepe are scattered*; there is not one man stands to me to defend me from the Iewes by sword or Word, that I should *not be deliuered to them*.

Ioh. 16. 33.

This is somewhat a passionate speech proceeding from the greate discomfort of his Soule, that not one stuck to him: for though it be true that when one *that was with him drew his sword, and stroke a seruant of the high Priest, and cut of his eare, he healed him, and checked the smiter: yet the same as well as the rest forsooke him, and fled or denied him; and that could not choose but greiue him: yea that they did not so much as stay with him to witnesse, speake and contest for his innocencie, and so fight the good fight of faith for him with the sword of the Spirit, like good Souldiers of Christ, at least by confessing him in that day of his sorrow and bitter Passion, when he was so extremely reuiled and slandered: but on the contrary one denies him, all forsake him: this was a greate greife: though he had donne no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruiſe him, and put him to greife: &c. namely to this greife of being forsaken of all them to whome he had bene so loueing and gracious; and for whom he was now ready to lay downe his life, to free them from the bondage of sinne and Satan, from the wrath of God and hell fire; and to purchase, heauen and euerlasting glory for them: yet not one to fight for him, *nec gladijs, nec argumentis*. O consider this all ye that passe by, if there were euer sorrow like this sorrow!*

1. Tim. 6. 13.

2. Tim. 2. 1. 3

Na. 33. 9. 10.

Lam. 1. 1.

And can it choose but greiue him now thinke wee, that of them that may, so few *Princes* fight for him with their swords & lawes? so few *Schollars* with the sword of the Spirit? nay, that some who profess themselves his Ministers, fight for *Pellagian* errours against him? Others to proue the Church of Rome to be a true Church of Christ, which yet they confesse to be *Babylon* &c. fallen?

G

Her

The Church
of Rome can
not be a true
Church of
Christ.
Ren. 9.

Ren. 11. 1. 2.
Character of a
Christian.
pag. 113.

* See the Ori-
ginall of Idol-
latry printed
an. 1624.

Ren. 14.

Her Bishop taking on him to be vniuersell Bishop, is saide to be *a starre fallen from Heauen*: that must needs be from the true Church, and so therefore must the membres of that Church that approue or follow him therein, & in other his errors: for though he be saide to *sit in the Temple of God*, this proues not the Church of Rome to be a true Church of Christ, but the contrarie. For in a vision the Church of Christ is set out to *Saint Iohn* by the old *Temple of the Iewes*: But in the measuring of it, *The court without*, which of old was the greater & more visible part of the *Temple*, that into which the people came *to pray*, which was called *the Temple*, and which seemeth so to be in the vision, must not be *measured*; but *Saint Iohn* is commaunded to *leane* or *cast it out*; that is, not to reckon it the Church of Christ, as not continuing in the Word, and so not in Christ, but fighting against those that doe: Which things are so apparant in the Church of *Rome*, that therefore her head the Pope, and her true members are in Gods account as *Gentiles* or heathen: many of * whose idolatries and superstitious rites and ceremonies they haue taken vp, and vsed with verrie litle alteration: therefore that part of the *Temple* signifying this Church, is reckoned heathenish, not to be otherwise *measured*: and they that are of it as heathen *Gentiles*: for it is *giuen to the Gentiles*: And not in the other part, but in this Anti-christ sits, and so is saide to sit in the Temple of God; in that part to which God hath right as well as to the rest, though it be possessed & vsurped by one that sits as it were for Christ; but commaunding things contrarie to the Word, and so shewing himselfe *that he is God*; that is most maister in those things, and one whose lawes binde in matters of faith, and must be obeyed: though this Church hold some of Christs doctrine, (as other hereticall churches haue donne) yet by other doctrines and traditions contrarie to the Word, she makes *the Word of God of none effect*, and indeede warreth against the true Church and the members thereof, and they against her: *Seauen Angells come out of the true Church*, and powre out their vials vpon her and other enemies; and her members *blaspheme his Name*, that is his Word: therefore God will not haue her reckoned to be his; he will only haue the inward roomes measured for his Temple, with them that worshipped therein, *the holy place, the Altar, with the most holy place.*

which was the *Arke of the Testament*, which *John* saw there when it was opened: there was noe other Word therein, none in Christs true Church but Gods Testament; noe other Word received in matters of faith and saluation; the Papists, in receiuing Antichrists, are not of this Church, but * are saide to haue * *the marke of the Beast*, to worship him and to fight for him against Christ, especially since the Councell of *Trent*, for which hell fire is assured to them. Now it is not possible that they that are so *marked*, soe fight, & shalbe soe tormented should be a true Church of Christ, or of it. Her oft pronounced *fall*, her *scarlet*, die in the blood of the saints, her fighting against them, and against Christ that sits on the *white horse*, and whose Name is called the Word of God; her cup, and names of blasphemie, with diuers other things doe all proue the contrarie; but to leaue her: wee heare what Christ saith before *Pilate*, *If my Kingdom were of this world then would my seruants fight that I should not be deliuered to the Iewes.*

Yet surely as for fighting with swords to keepe him, at that time, from being surprised, taken and deliuered to the Iewes, he saith to him that smote the high Priests seruant, *Thinkest thou not that I can not now pray to my Father, and he shall presently giue me more then twelue legions of Angels?* But how then shall the Scriptures be fulfilled, which shew, *That thus it must be* and after his resurrection he saide, *Thus it is written, and thus it behooued Christ to suffer*: euen thus, that of his seruants not one should then fight for him to rescue him: thus it behooued then: not that they were bound to forsake him; but that though they should haue followed, and defended him by all lawfull meanes; yet thus it behooued him to suffer, thus forsaken of all, that the Scriptures might be fulfilled.

But doth it behooue him now he is risen and entred into his glorie, that thus he should suffer forsake in his cause in his members? that men should not now fight for him? Surely noe: For he sheweth that his seruants should stick to him, and follow him better after his resurrection; then they must confesse him, and contest for him before *Kings* & *Princes*, and euen Emperours *Kings* and *Princes* should fight for him and his cause when they should embrace the Christian faith; greater rewards are propounded to him that overcometh, which though it be principally meant with

* Character of a Christian pag. 214. and 215.
* see pag. 291.

Why Christs seruants did not then fight for him, Mat. 26-33.

That there is not the same reason now.

Rea. 2.

Reu. 17. 3.

Reu. 14. cap.
18. & cap. 19.

Reu. 1. 5.

Reu. 17. 13.

vers. 14.

Ioh. 3. 8.
* 1. Cor. 12. 11.
1. pla. 8. mat. 21.
Luk. 19. 40.
Reu. 1. 6.

the sword of the Spirit: yet in Princes that may draw their swords to defend the faith, it may also be taken that way. When John saw them that had gotten the victory over the Beast, and over his Image, and over the number of his Name, questionles there were amonge these some Princes, Captaines, Souldiers, States men, and Magistrates, that did it, or helped to doe it by their swords & lawes, as well as others that did it by preaching, disputing and writing: for wee know the Beast and whore are both to be overcome by fire and sword; and not only by the sword of the spirit. Christ is the Prince of the Kings of the earth: therefore they ought all to defend the faith of Christ, to defend the Word, and his cause both by their lawes and swords: and also to suffer any of their subjects to maintaine it against all Heriticks and seducers by the sword of the spirit, and noe man to forbid them.

For the first, *He is the King of Kings and Lord of Lords*, & therefore they ought to follow him, & be led by him to fight against Antichrist and his supporters and against his other enemies, yea not to fight for him and his Kingdom now may proue a curse to them, as of old to *Meroz* and the inhabitants thereof that came not to the helpe of the Lord against the mightie. For though it be true that the Revelation saith of the Kings, which are the hornes of the Beast. *These have one minde, and shall give their power and strength unto the Beast*: Yet this doth but shew the sinne these Kings would fall into, committing Fornication with the whore, by enforcing the Beasts, and her lawes on their owne subjects, or suffering Antichrist and his ministers to seduce them: which is accounted a wicked warre against Christ, though he at the last overcome them: therefore it is added, *These shall make warre with the lambe, and the lambe shall overcome them*: (viz. with the spirit of his mouth, the power of the Word preached, and written:) For he is the Lord of Lords, and King of Kings, and they that are with him (viz. that fight against these Kings with the sword of the spirit to convince them by preaching or writing) are called and chosen and faithful. Called of God, whose Spirit bloweth where it listeth? *Dividing to every man severally as he will*: and who out of the mouths of Babes and sucklings ordaineth strength, and who would make the Stronger to speak if these should hold their peace. And let noe man object their basenes; for he hath made them Kings and priests

preists unto God his Father; and soe much the finer for this worke.
 They are also Chosen by him: For he seer your calling brethren, saith ^{1. Cor. 12. 17}
 Paul to the Corinthians, how that not many wise men after the flesh, ^{21. 29.}
 not manie mightie nor many noble are called, But God hath Chosen the
 foolish things of this world to confound the wise, the weak things of the
 world to confound the mightie &c. That no flesh should glorie in his
 presence. They are also faithfull; they doe not bawke the cause of
 God; and for the richers or honours that these Kings, or their
 fauorits, or the Beast, or seducers offer them, they doe not call euill
 good and good euill, put darknesse for light nor light for darknesse;
 that is errour for truth and truth for errour; nor doe they iustifie
 the wicked for a reward; and take away the rightnesse of the right-
 teous man from him: but with the pharisee they speake the truth that
 is in their heart; * In their mouth was found noe guile. And with
 Paul they set themselues against seducers, as he against Elimas,
 that sought to turne away the deputation from the faith; and to peruert
 the right way of God. ^{Act. 13.}
 And when some of these Kings and States are converted:
 From poperie to Christ, that is when a rooth part of the ciuitie seated
 on many waters fell from the Church of Rome to the Gospell, or
 soone after, it is saide, The Kingdoms of this world: are become the
 Kingdoms of our Lord; and of his Christ, and he shall raigne for ever
 and ever. Because, not the Beast but the Word doth now gouerne
 Soules in them. They therefore that are protestant Princes; and
 soe haue giuen their names to Christ against Antichrist; should
 draw their swords and not suffer any of these Kingdoms; pro-
 uintes or cities to be wone againe by the sword or seducers from
 Christ, to poperie; but rather indeanour to winne from the Beast
 and his vpholders; and as soone as may be to execute vpon the
 whore the iudgement written, seeing such honour haue all his saintes
 and it is saide, they shall make her desolate and naked and burne her
 with fire: and herein they are saide to follow Christ: the warre the-
 refore is not bloodie and vniust: for it is saide there, In righteous-
 nes doth he iudge and make warre, and his name is called the Word of
 God; and that the armies followed him vpon white horses clothed in
 fine linnen white and cleane: and consequently the blood of these
 his enemies doth not defile them: for they follow the Word of
 God, and fight for his Kingdom, who is the Word, against these

that oppose the Word, and make him and his Kingdom of none effect with their traditions and errors. Therefore though peace can neuer be sufficiently commended; yet it can not be good to haue peace with her, nor with those Kings that fight her battailes to support and propagate her Kingdom, especially when they are in those warres, as in these dayes, struicing to bringe all to her obedience. When Rome which is the greate whore is burned, a greate voice is heard, saying, *Alleluia for the Lord God omnipotent reigneth.* Whereas before, not the Word, but she gouerned the Soules of thousands in matters of faith and saluation.

And will they then be slack in giuing their weapons, monies, labours and counsailes to this worke? the Papists and their Princes are not so in their warres against vs to bringe vs to the Popes obedience. Wee are to remember what Christ saith, *He that is not with me is against me.* And therefore as a greate Prelate saide in a like case, *This cause is of that kinde where when a man gathereth not with Christ, he scattereth with Christs aduersarie, where vntlesse one deliuer the faith, neither shall he deliuer his soule.* Also when the common cause is brought into danger; let no man be a spectator, but every one an actor: and when the cause of all men is handled, there with all power and labour, with all studie and indeavour to skirmish stoutly for it. And herein is what low state soeuer a man be, yet let him be a Christian. And as Augustine saith, *Neither is there any middle place for any man, that he can be with any other then the deuil, who is not with Christ.* That also is true of Princes in this case of warre; *They that are with him, are called, and chosen and faithfull.* They are not like the children of Ephraim, who being armed and carrying bowes: turned back in the day of battaile: they doe not on enery slight occasion desist and start aside like a broken bow. Or which is all one, they doe not trust the managing of these wars, and the counsailes thereto belonging, to such as are newters, lukewarme or temporising *Arminians*; much lesse to any that are apparently Popish, and so will sooner betray forces, and counsailes; or bringe them to nothing, then rightly vse them against the Beast or his supporters; but they are like good Souldiers of Christ, watchfull and carefull to doe this worke, or see it donne with all zeale and diligence; and like the Aduersaries, they trust none to be commanders or counsellours herein, but such as they finde

Reu. 19. 6.

Epif. Winton.
Tornura. 19.
ti. in Epist.

Aug. de pecc.
caz. merit. 18.

Reu. 17. 14.
Psal. 78. 3. 9.
See Character
of a Christian
Pag. 117.

finde by experience to be truly zealous in the cause of Religion: whatsoeuer they doe this way, *in the works of the Lord, with Ho-^{a.Chron.37.} zechiah, they doe it with all their heart; and like those first con-^{21.} uerts in the Acts, who did things with gladnes and singlones of heart.* ^{Act. 1.46:}

Thus faithfull are they that are with Christ in his warres against the Beast, and his adherents. But to leaue the further prosecution of this point to a Treatise of *Romes Ruin*.

Notwithstanding all these things and diuers others that might be alleadged to this purpose, the Papists without any greate resistance of auxiliarie forces, haue achieved many notable victories, and greatly triumph in the Prouinces and Cities they haue reduced to the Romish obedience. In diuers Kingdoms, Prouinces and Cities, where the Gospell of the Kingdom hath bene freely preached, where the Word hath reigned, they haue in a manner excluded him and his Kingdom, and subiected the people to Popish superstition, error and seruitude: so that though Christ be now in his glorie, wee may as it were here him againe, &c againe complaining, and resounding these words against those *Potentes and Sines*, that are cold in defending and maintaining his cause, *My Kingdom is not of this world, for if my Kingdom were of this world, then would my Seruants fight that I should not be deliuered in Germany, Bohemia, Silesia, the Palatinate, Denmark, Rochel, and other parts, to the Emperour, the Duke of Banaria, the French King, the King of Spaine and other Champions of the Romish religion; who subiect all they can to the Romish Beast and his religion: If my Kingdom were of this world that men might get Earldoms, Dukedoms and other places of profit or honour by fighting for me, as the Duke of Banaria, Spinola, Tilly and some others haue gotten by fighting on the contrarie part, then would my Seruants truly fight for me, that I should not be deliuered in my Gospel, my Kingdom, my Body, my Church and members to the Pope, and these Popish Princes, that fight seircely to subiect people to him; as if I were euer to suffer, and as if Princes had bene perswaded, that they doe God seruice, who doe not fight so earnestly and seriously for me, but suffer me to be deliuered to mine aduersaries, Antichrist and his Adherents. If there haue bene any such perswaders in Princes Courts, who to get money or preferment of some Popishly affected, haue hindred*
timely

timely supplies, by casting in flattering scruples, exclaiming against these defensive and aiding wars, extolling peace or the like, while the adversaries haue proceeded and preuailed, they haue cause to feare, that the iust Iudge of all the world will finde this litle better then plaine treacherie; that howeuer it may also be saide to them by Christ, *my Kingdom is not of this world: for if my Kingdom were of this world then would these be my Seruants; and fight for me;* at least by their perswasions, counsels and purses, that I should not be deliuered to Antichrist or his champions. For wee may be sure, that he that saide, *Saul, Saul, why persecutest thou me?* is sensible of all the miseries that his Church and euery member thereof, haue of late suffered by trecherie, officious flatterie; want of supplies or the like; and that he *is yesterday, and to day, and the same also for ever,* in whole Word this is written, *Curse ye Meroz,* saide the Angel of the Lord, *curse ye bitterly the inhabitants thereof: because they came not to the helpe of the Lord, to the helpe of the Lord against the mightie.*

Secondly that Princes ought themselves to maintaine the truth of the Gospel, and to suffer any of their subjects to maintaine it against all Heriticks and seducers, this is plaine by many places of Scripture; by this that they are enioined *to be nursing Fathers and nursing mothers;* by this, that *Dauid, Iehoshaphat, Hezekiah and Josias* did maintaine the truth of Gods Word, putting downe false prophets and Idollators, and commanding others to instruct people in the true knowledge of Gods Word; that those that put downe idollatrie, and false Prophets are commended; those that suffered them, or but the *high places* are condemned: by this that the Angels of the *seauen Churches* are blamed, one for suffering there some that taught the doctrine of *Balaam*, others to hold the doctrine of the *Nicolaitans*, another for suffering the woman *Iezabel* to seduce. For if these things were found faults in the Angels, which were Pastors or Bishops; how much more may Christ lay them, or the like faults to Princes and States, who are armed with more power to repress, punish and helpe such things; and who being *nursing Fathers* should strue to saue the Church and members thereof from Antichrist and all Heriticks and seducers, as parents and *nurses* doe their children from beasts and wicked people, that would bite, deuoure and mislead them.

Neither

Act. 9.4

Ier. 1. 23.

He. 4. 13.
Chap. 60. 16.

Rev. 1. 14.

vers. 20.

Neither ought they to hinder any of his Seruants from fighting for him with the sword of the spirit, which Saint Paul commaunded the Ephesians to take: laying also to the Philippians, In the defence and confirmation of the Gospell, ye all are partakers of my grace. Therefore he willeth them to stand fast in one spirit, with one minde, strining together for the faith of the Gospell. And in nothing terrified by their aduersaries. Not to multiplie many proeses in a point so cleare, Saint Iude in his generall Epistle saith vnto all, It was needefull for me to write vnto you, and exhort you that you should earnestly contend for the faith that was once deliuered to the Saints: that is against all new and contrarie doctrines. Yet neither by these nor by any other places doe I vnderstand with any Seperatists or other Sectaries, that lay men may preach, but that they, or rather such only of them, as God hath enabled, may contest and write in defense of the faith against all aduersaries. Those foolish & weake things of the world, haue of God a calling as they are Christians, to confound the wise and mightie: for the Corinthians had it: The winde bloweth where it listeth: so doth the Spirit, * diuiding to every man severally as he will. And thus Saint Peter saith in his generall Epistle to all, As every man hath receiued the gift, euen soe minister the same to another as good stewards of the manifold grace of God. If any man speake, let him speake as the oracles of God. At our Baptisme wee all, when wee are receiued into the congregation of Christs flocks, are obliged not to be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner against sinne, the world and the Devil, & to continue Christs faithfull Souldiers and Seruants to our lines ende.

And if lay men, especially those to whome God hath giuen gifts fitting, be thus obliged; how much more are all Bishops, Pastors and Ministers of the Church? they are Souldiers so bound to it, that they should not intangle themselves with the affaires of this life, as the Apostle saith to Timothee, Noe man that warreth intangleth himselfe with the affaires of this life. They are blamed, if they suffer any error in doctrine, as ye may see in the Epistles to the seauen Churches of Asia, where peticular Pastors, or Bishops are taxed of negligence herein: and in the charge Paul giues to the Elders, to take heede to the flocks over which the holy Ghost had made them overseers, or Bishops, to feede the flocks, and to keepe them

Ephes. 6. 17.

Philip. 1. 7.

1. Cor. 1. 27.

Ioh. 3. 8.

1. Cor. 1. 27.

Ioh. 3. 8.

1. Cor. 12.

1. Pet. 4. 10.

1. Tim. 2. 3.

Ad. 20. 17.

Ad. 20. 17.

1. Tim. 1. 18
chap. 3. 3. 27.
Tit. 1. 9.
2. Cor. 10.

* Ideo fortes
esse dicuntur
quia Praelari
Sancti Ecclesiam
perfecti sum
in obseruatio-
ne mandatorum
Domini: om-
nes tenentes
gladios, id est
spiritalis ver-
bum quia pre-
dicando vitia
Subditorum
debent repre-
mere, Ber-
nard. de obe-
dien. Serm.
19.

Rev. 17. 14.
& chap. 19.
21.

* Isa. 63. 6.
and Heb. 13.
27.
Mat. 18. 18.
19. 20.

Act. 4. 11. 13.

ver. 18. 19.

Act. 1. 21.

them from *Wolues*, and *speakers of peruerse things*. Also to *Tamethie* and *Tism*, that they should warre a good warfare, as good *Souldiers of Iesus Christ*; instructing those that oppose themselves, and conuincing the gainsayers, such as *Himeneus*, *Philatus* and others. That to this end the weapons of * their warfare are mighty to cast downe the strong holds and high things of Hereticks, which exalt themselves against the knowledge of Christ. Indeepe if Princes will not suffer these of the Clergie, or others to cast downe these Holds of Hereticks with the sword of the spirit, but like the Arrian Emperours, and others, will kicke against the prick, and with Saul breath out threatnings and slaughter against the Disciples of the Lord, such as are subjects of this Kingdom, or labour to bringe others to the true knowledge and obedience of the Word, if they will aduventure to prouoke God by such persecutions, to the danger of their owne Kingdoms, who shall hinder them? their subjects may speake in Gods cause, but if that will not serue, they must suffer & not resist by the sword, not run into rebellion. Yet ought they to confesse Christs name, who is the Word before Kings and Rulers, and euen to fight against the mightiest of them with the sword of the spirit: Because, so the Lambe overcomes them, who is the King of Kings.

Wee all ought to beare witnesse vnto the Truth, though it cost vs our liues; Bishops and Ministers more especially, who are * watchman set which should neuer hold there peace, nor keepe silence, as they that must giue account. For he is the Lord of Lords, who faith, All power is giuen to him in Heauen and in Earth, and who therefore bids his Disciples goe into all the world, and teach all Nations to obserue all things that he commanded them; who after his Ascension carried themselves accordingly. For when the Rulers examined them, they contended stoutly to proue Christ, a stone of them reiecte, to be the Head of the corner. And after when they and the high Preists called them, and commanded them not to speake at all, nor teach in his Name; they answered, Whether it be right in the sight of God to hearken vnto you more then vnto God, iudge ye: for wee can not but speake the things which wee haue seene and heard. And after when for teaching in the Temple they were questioned by the High Preist, saying, Did wee not straightly command you, that you should not teach in his Name?

And

And behold ye haue filled Ierusalem with your doctrine; Peter and the other Apostles answered and saide, we ought to obey God rather then men. The God of our Fathers raised up Iesus. Him hath God exalted with his right hand, to be a Prince. viz. to rule in all matters of faith and saluation. Behold now againe & againe, they contest and fight with the sword of the Spirit for him & his Kingdom against his greatest opposers, and were therein examples to all ministers and Seruants of Christ to the worlds ende. This did the man borne blinde before Christs death, & that by good proofes.

Stenen, & Apollos and many others did as much after his resurrection against opposers and Hereticks. The Apostles Paul, Peter, John & Iude wrote and contended against Hereticks, and perverters of the Scriptures, and commaunded others to doe soe, but more esppecially Bishops to hold fast the faithfull Word taught them; Act. 7. chap. 18. 26. 28. to looke to deceiuers; whose mouthes must be stopped, who subuert whole howses; teaching things which they ought not for filthy luces sake; to reiect Hereticks, as beeing Wolues, Theenues and Speakers of pernerse things. Tu. 1. 7. 9. 10. chap. 3. 10. Act. 10.

Iudge yet whe ther many such haue not crept in, who came not with the Spirit of Truth, but with the Spirit of error, as the *Appeller*, *Cosens*, and others; who entred not by the Word, that is by Christ the doore of the sheepe, but rather by error and the Father thereof, who abode not in the Truth; and whether Bishops, that would be counted Christs Watchmen and Seruants, haue not slept while enemies haue sowed tares. The Remonstrance of the Parliament, in summer last, manifested that many *Arminians*, and Popish teachers haue risen in these our dayes, with their coufening tenets and deuotions, and yet haue not the Bishops their superiours and ouerscers, that should watch ouer mens soules, as they that must giue account, reprobued and conuicted, nor suffered others to publish bookes to confute them, but rather preferred the *Seducers*, and hindred the preferment of their opposers: so far hath hopes of preferment from some courtiers, and other gifts blinded these men, as of old it did some *Pharises*, and after them the Bishops and Clarke of *Italie*, to iustify the wicked or their doctrines and practises for a reward. Indeepe the Archbishop of *Canterburie* shewed his dislike of these Seducers, and their bookes. Bishop *Carlton* writ against the *Appeller*, and proued him a dangerous peruer-

* 1. Tim. I.
19.

ter of the Scriptures, and of the *Articles*; and it may be there are two or three Bishops more, that haue shewed some little distast of their tenets and practises: but by meanes of the late Duke, and other Courtiers, the greater number haue gonne the cleane contrarie way. Doctor *White*, that for the Dukes fauour, approued the *Appealers* booke, was in recompence of that * *Shipwracke* he sustained, elected Bishop of *Carlisle*, made *Amner*, and since translated to *Norwich*. Other freinds of these Pelagian and Popish teachers & tenets, haue also had their reward. M^r. *Cosens* his Master, Doctor *Neale* was remoued to *Winchester* Doc. *Lands* to *London*, Doctor *Feld* to *S. Davids*, Doctor *Buckridge* to *Elie*, Doctor *Mountaine* to *Yorke*; after his death Doctor *Hartnet* was translated to *Yorke*; Doctor *Hewson* to *Durham*; Doctor *Maw* Chosen Bishop of *Bath* and *Wels*; Doctor *Cerbet* B. of *Oxford*; and Doctour *Cwile* late *Prolocutor* in the conuocation howse, for his fauourable carriage in that place towards these *new Masters*, was promoted to the See of *Rochester*. Doctor *Lindsey* and others haue acheiued *Denaries*, or other preferments. On the other side, these and some others, soe wrought that the Archbishop of *Can*: was put besides the execution of his place, and the *Appealer* himselfe was set vp in his verrie seate that writ against him; and that presently after that the Parliament, that complained of him and them, was prorogued: which Schollars in the vniuersities and other parts perceiuing, according to the deuise of the pioiectors, bent their studdies toward the mount, or rather molehill, of preferment. When the *Parliament* approached, they laboured to haue it put off; or if not, that the howse might not question such men, nor others preach, dispute, or writ against their tenets and peruerting faculties; but that themselves might be the only *Iudges* in their owne cause: yet for feare of the worst, they at last get the *Appealers* booke called in, but soe fauourably, as the like was neuer seene: men must bringe them to the Bishops of *Eluerie* Diocesse, or to their Chancellors, or to the Chancellors or Vicechancellors of the vniuersities; which they knew few or none would doe: for who would bringe any to the *Appealer* himselfe, or to B. *White*, and such others, to burne them, as we both *Iudges* and parties in the cause? which made men say, it was longe care this came, and then this was not to suppress a booke.

Whereas when any booke hath but neuer so litle touched their owne glorie or ceremonies, what exceeding dilligence hath bene vsed for suppressing it? as that of *the originall of Idolatrie*; wherein if it were graunted, that it was vniustly fathered on *Cassan*, that there was somewhat in it that seemed to make against some of the constitutions, rites and ceremonies of the Church of *England*, that the same rites are all tollerable; yet how litle is there in that booke that maketh against any of them? neuertheles what greate zeale and care was vsed in suppressing of it? a most dilligent searck was made through the whole companie of the Stationers for them; the printer was examined what number were printed, he for whome they were printed was examined to what Stationers he deliuered of them; how many each man had, and they were examined to whome they were sold, that soe they might be fetched from the buiers: all with such exact care and dilligence, that if it had bene the most blasphemous, hereticall & dangerous booke that euer was published, more could hardly haue bene donne to suppress it. Wherein yet if any thinge did touch any rite or ceremonie, that was but against things, which themselves confesse to be *indifferent*, not matters of faith & saluation; yet o the zeale! but all this was for their owne *Hierarchie* & constitutions: they fight not soe eagerly against *Pelagian* and Popish errors, which are against the Scriptures in matters of faith and saluation; and indeede exceedingly against Gods Kingdom, and the *Word of his grace*: the *Appealers* bookes were not searched for at all, when they were called in, but euen in the *Parliament* time to be sold in euery booke sellers shop that would; and soe were other Popish & Aaminian bookes, as the *Stationers* proued in Parliament, and that they licenced and let passe these, but would not license such as in defence of the Truth were written against them, that in others they put out whole pages, wth int^t to shew the vility and necessity of preaching and hearing, as in Doctor *Maiters* booke. All which things are soe apparent, that both in Parliament & elsewhere men haue cried out there is trecherie vsed in Religion and towards the Kingdom of God.

As also because the tenets of these *Seducers* haue bene soe weake, and *stubble* like, vnable to endure the *serie* triall of Gods *Word*, that when the Parliament hath approached, then they haue

laboured, by all the pretences that could be invented, to get it dissolved or adiourned; if not, then they seeke protection and pardon: and when the howse haue complained of them; then they hide theire heads and labour to haue theire tenets and practises past ouer in silence, at least by caring or helping with others that the howse may haue worke enough lesides to defend theire priueiledges, and throw out the bones cast in to breede diuision, and beget some pretences of accusing them to theire Prince of maleuolence and sedition, and of vrging the necessity of dissoluing that assemblie; all which they neither neded, nor would seeke, if theire doctrines were Christs, and according to the Scriptures: for then they would boldly and with * Zeale maintaine them against Parliament and all the world. But while they then willingly admit noe dispute, nor appeare publicly to maintaine the by the Scriptures, &c (fearing that the verrie Articles should proue them Apostates) appeale to Bishops and others brought by the late Duke &c his to fauour the same opinions, or conuiue at them; and labour, by pretences of auoiding curious disputes, and other deuises and shifts, that theire tenets may not be then examined, iudged and tried, ylesse by men made for theire partie, according to the pollicie of the *Trent* Fathers; it evidently shewes the badnes of theire cause, that they doe not (as they are willed Pro. 23. 23.) *Buy the Truth, but sell it* for a litle preferment, for a bubble of honour; and that they *blinde the eyes of the wise*, that such *buyers and sellers* are not conuincied, punished & cast out of the Church: * God seeth this, and that they doe not like *his Seruants*, with *the weapons of theire warfare* cast downe theese *stronge holds* of Hereticks, exalted against *the knowledge of God*, and Kingdom of Christ. Soe that he may now againe complaine and say: *My Kingdom is not of this world: for if my Kingdom were of this world, then would my Seruants fight, some with the sword of the Spirit*, others with theire Lawes and authorities, *that I should not be deliuered in my person*, as I am the Truth, nor in my members, as they are of it, to *Pelagians*, or *Demi-pelagians* and *Popelings*, and so by degrees to the grand Antichrist of *Rome*; neither would theese be made such slight matters, as they are in theese dayes; as if it were enough that men are permitted to preach charitie, patience, temperance, humiliation, penitence, mercie, and against carnall filthines, adultrie, pride, murder,

* Zelus cum in bono accipitur, est quidam feror animi, quo mens relicto humano timore pro defensione veritatis accenditur. Auctimus. & Aquin. in Ioan.

* Mystice quod dicitur Deus spiritualiter suam ecclesiam intrat, & qualiter ubi vnusquisque conueretur attendit, cauetur ergo ne in ecclesia Dei fabulis, vel risibus, vel odijs, vel cupiditatibus vacemus, ne impro-nis veniens nos flagellat, &c de ecclesia fustigetur. Ibid.

ther, coueteousnes, and the like, allowed even in these dayes, to be preached in *Rome*; and so were of old among the *Arrians* and other Hereticks; and as if, for these Pelagian and Popish opinions and tenets of free will, predestination, certainty of saluation, perseverance, and the like, it mattered not to confute them, noe nor other points of Poperie, but were better to forbid them, as curious and vnnecessary disputes, and commaund peace and vnion in these points: (whereby the busie practising *Papists* and *Arminians* are sure to get ground and strength:) whereas if these reasons were found, as much might be saide for those Popish points of iustification by works, the real presence, the church can not erre, and such others, beeing all pits that should be discovered, least men fall into them, and amonge *Papists* matters of faith and saluation: but the others are so indeede, and highly concerne Gods Kingdom, and the glorie of his grace; therefore preaching of them, or writing to keepe men from errors, contrarie to them, and stablisch men in the Truth, may not be forbidden; especially when *Pelagian* & Popish errors are set vp against them, and driuen in like the sharpe point of a wedge to make the thicker ende, that is, the whole thicknes and breadth of Poperie to follow. If a Towne or Castle be beleaguered, & a breach made; doe not men run to it and maintaine that place of all others? shall any man be blamed for so doeing? and if any, whether *Governour*, *Captaine* or *Citizen* shall forbid them, and vnder some pretext commaund them to laie downe armes, and quit the place, is he not counted trecherous to the Towne and King thereof? So is it in Gods Church and Kingdom beleiged by Hereticks, who shoote at the faith, and make greate breaches, *subverting whole howses*: for *their word doth eate* as a gangrene. But for the maintenance of the Truth, and the keeping of Gods fauour to the people that hold it fast; the Lord saith, *I desired the knowledge of God*: which of old some hindring, *Thou (saith he) haue they dealt trecherously with me*. Christ shewes that to manifest the mysteries, he taught is to *make men know the things that belouge to their peace*, that when they are hid from their eyes, sedition and ruin follow; *taking away the key of knowledge* causeth trouble; and that the Iesuits know to well.

Th. 1. 11.

2. Tim. 2. 17.

Hos. 6. 7.

Isa. 19. 14.

Besides

• See Bishop
Carlton.
Exam. of the
Appeal. pag.
61. 137. 149.
225. 231. 233

Item pag.
156.

Besides the *Appealer* drawes the sword of error, sets vp vn-
sound tenets of free will, predestination, falling away, and the
like, imprudently • peruersts the Articles for his tenets; and then
he and his faction, get it held fit that theese things should not be
disputed and written against, as curious, desperate, &c. that so he
and they may preuaile & carry his and such like doctrines away
vndiscovered, vnuanquished by the Word. Whereby intime, as
Bishop *Carlton* obserued, in place of *Communio Sanctorum*, may
creepe in *Apostasia*, and all our religion might in like sort be lost
and sunke into Poperie. The late *Duke* their honoured Lord,
while he liued to such ends (as it seemes) fauoured theise their
opinions and deuotions, though perhaps he did not well vnder-
stand them, and willingly suffered none to be preferred, but such
as would maintaine them or conuiue at them: Which could not
but be pleasing to the Countesse his Mother and her Preists: and
hence it came, that he beeing greate in this World, and able to
aduaunce men to honour, offices, and wealth, wanted not Schollars
and Courtiers to fight by disputes & reasons for theese errors.
Who can thinke, but that he would strengthen himselfe in Court
and Vniuersities with such men? and theese beeing by his meanes
engaged in the cause while he liued, to saue their owne stakes
and reputations, vphold it (what they can) now he is dead, though
it be against the honour of God, against Christ the Word and his
Kingdom; yea and against the truest honour of their Royal
Maister (whose honour they pretend to seeke, and whome they
would seeme to loue) and against the peace and strength of his
Kingdoms, by them thus dangerously diuided and weakened in
themselves.

Here yet let vs not to much wonder, that so many wise and
learned men of our time should be so far overcome by theese pre-
ferments and hopes, as to consent to theese doctrines or conuiue
at them. For hopes of preferment and gifts blinde the eyes of the
wise. Men are apt, • like Hirelings, to seeke their owne, not the things
which are Christs; who saith Ioh. 8. 44. How can ye beleene which
receiue honour one of another, and seeke not the honour that cometh
from God only? they seeke their owne, not the Kingdom that is
not of this world. But if it were of this World, then they would
seeke it. Our Sauours owne Disciples left him for a short time,
and

• Ioh. 10.
Phil. 2. 21.
Sunt quidam
Ecclesia pro-
positi, de qui-
bus Paulus
Apostolus di-
cit, sua que-
rentes, non qua
Iesu Christi:
quid est
sua que-

and made him say, *If my Kingdom were of this world, then would my Seruants fight, that I should not be deliuered to the Iewes, who accuse him and his doctrine of peruertering the Nation. His Seruants did not then fight for him by arguments, or otherwise, to cleare him in this: therefore he concludes;*

renes: non
Christi gratia
diligentes, non
Deum propter
Deum que-
rentes, tempo-
ralia commo-
da sectantes,
lacris inhi-
tes, honores ab-
hominibus ap-
petentes, quis-
quis est talis
mercenarius
est. August. in
Iou. Tra. 45.

Mat. 10. 35.
Mat. 23. 9.

But now my Kingdom is not from hence. As if he saide; that all my Seruants leaue me, and neither fight for me by sword or word, it is manifest that is not of this World, nor praeiudiciall to Cæsars: this argues it is not from hence, that they looke not for any thinge by it here in this World. He had told them, that the *Princes of the Gentiles exercise dominion and authoritie ouer them. But it shall not be so amonge you: but that they should be deliuered vp, killed, hated and betrayed for his names sake.* Therefore now they leaue him, and fight not for him any way to rescue him. Which proued that his Kingdom was not from hence; who hereby inferreth, that in the Kingdoms of this World Seruants and Subiects will fight, in hope of the riches and honours, they afford to their defenders.

And here let not Papists brag to much of their late achievements by sword or practises, whereby they daily subiect many to the Pope. For if our religion haue beene weakely, their thorowly maintained, it argues that ours is of Christs Kingdom, not from hence, theirs of this World and of Antichrist; and that therefore Princes and Preists fight for them and not for Christ; because they haue riches, honours and such worldly rewards to giue them for their Seruices, as one proueth at * large. (Neither is it any such strange thinge that the Iesuits and other of their Clergie and Church, who effect these things, should goe *in the way of Cain, perish in the gain saying of Cor, and be cast away by the deceitfulness of Balaams wages.*) Here therefore not to speake of the many greate Countries, Prouinces, Kingdoms, titles, dignities, and other rewards that the Church of Rome hath conferred on such Princes, Captains and Souldiers, as haue defended them and their cause with the Sword; such as were *Pe-
pin, Charles his Sonne, and diuers other her Champions; wherein yet she hath still cut large thonges out of other mens hides: I will passe by that part of their avarice, pride and arrogancie, who not content to get to themselves and their Monasteries, &*

Relation of
the Religion
used in the
west.

Orders by fables and flatterie, the greatest part of the riches and Lands in the Kingdoms of this World, haue taken on them to take the verrie Kingdoms themselves, with their titles and profits, from the right owners, and giue them to their Champions; and come to that, which now they seeme to haue of their owne.

How many greate dignities and offices haue they in their Church, endowed with proportionable meanes for their greate estates? What a greate number of Cardinals are there, who from a meane place, * office and begining are come to be held in dignitie equall to Kings? besides a number of Arch-Bishopricks & Bishopricks, verrie rich and potent in this world, as *Cullen, Monts, Treniere* and others: with an number of other places of profit and honour in *Cathedral Churches, Colledges Monasteries* and orders of religious howses. The hope of rising to some of these makes a greate number of Preists, Iesuits, friars and others contest, practise and strue to intrude, propogate and increase in all contries the Popes Kingdom, and prower, with all the labour and might they can inuent or procure; often venturing their liues, (I might say their Soules) to worke his ends, and bringe people to his obedience; because they see, he and his cheife prelates haue wherewithall to reward their greatest seruices. Noe *Friar* soe meane, but he may hope for his deligence and seruice to be *Prior* of his *Conuent*; the *Prior* to be prouincial; the prouincial to become General of that order. And soe Preists and Iesuits may in like manner hope to come by degrees to be Bishops and Cardinals, and some to clime to the verrie papall throne. What will not fraile men doe for such rewards. Which made many that were noe true Pastors, but * *hiringes* contest, dispute, excuse, practise & by hooke or crooke, maintaine points in the counsell of Trent, who were after rewarded according to their seruice, and some before hand, as the historie sheweth: *For they followed the way of Balaam, who loued the wages of vnrighteousnes.* 2. Pet. 2. 15. And thus both before and since in their diuers cases & causes. Which hath made many venture far. Wee haue scene also, that those followers of the *Trent* practises, the Arminians haue had their rewards for straining their wits and consciences.

* See the Apologie for the oath of allegiance, also *Torona Torri*, pag. 2.

* Ioh. 10. 12.
Sunt enim nonnulli qui dum plus terrenum substantiam quam oues diligunt, meritis nomen Pastoris perdunt, non enim Pastor, sed mercenarius vocatur, qui non pro amore iocundus oues dominicas, sed ad temporales mercedes pascit, mercenarius quippe est qui Pastoris locum tenet: sed lucrum animarum non querit, terrenis commodis inhians honore praetensionis gaudet, *Gregori.*
hom. 14. & Aquin: in Ioa. 10.

And

And true it is, that both the one & the other, may rise in iudgment with many, who professe themselves their aduersaries, and Christs Seruants against Antichrist and all opposers, and yet doe not strue soe much, nor with such true zeale to winne Princes & people by all honest and lawfull meanes, from Poperie and Arminianisme, to the obedience of the Word, nor indeede to strengthen keepe and confirme such as doe yet embrace the Truth, and not oppose it in those points, nor in others; but rather by their slacknes and coldnes suffer them to preuaile daily, and proceede further and further in conquests and practises; which the Aduersaries doe prosecute with seruient zeale to aduance and propagate their religion; for their *Kingdom is of this world*, it is from Luk. 16. 8. hence: And as our Lord saith, *The children of this world are wiser in their generation then the children of light*; more vigilant, more zealous, more circumspect, and constant in the prosecution of their ends, and in perseverance therein, because thereby they attaine and keepe a little momentarie bubble of wealth and honour, then Christs Seruants are for the seeking of that Kingdom, and the righteousness thereof, which makes truly rich and honourable here, and rewards those with *everlasting life and happiness hereafter*, who fight the good fight of faith for Christ and his Kingdom: for so inseperable are the worke and the reward, that Saint Paul saith to Timothy, *Fight the good fight of faith, lay hold on eternall life*. To shew that to fight this good fight, is to lay hold of eternall life, to make our calling and election sure: and therefore he saith, *I haue fought a good fight, I haue finished my course, I haue kept the faith. Henceforth there is laid up for me a crowne of righteousness, which the Lord the righteous Iudge shall give me at that day: and not to me only, but unto them also that loue his appearing*. And so liue as those that loue it, and looke for it.

1. Tim. 6. 12.

1. Tim. 4. 7.

But the children of this World that fight for other Kingdoms, that giue them somewhat in present, they will haue somewhat in hand; they will haue wealth and honour heere. And so they that will be honourable and haue command, as *they that will be rich, fall into temptation and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition*: this also doth the loue of a money, the roote of all euill, which some conueting haue erred from the faith. Amonge other lusts, they fall into this of fighting

1. Tim. 6. 9.

Ren. 17. 14.

for Antichrist or Hereticks, for the present honour or profit they hope to haue by it; the loue of theese makes Iesuits, and others venture to disturbe Kingdoms and States, to further the Popes Kingdom, that rewards them. And this is a maine reason, that moues some *Kings, free Princes & States to hate the whore, and make her desolate and naked and burne her with fire.* That is, to take all from her, and fire her, that she may not haue to giue rewards to them that disturbe theire Kingdoms, and hinder the Kingdom of God, and his blessings from theire Kingdoms, which they should be sure to enioy in all peace and plentie, if in matters of faith and saluotion they were only gouerned by him: who the more to animate them to those wars hath giuen them all the riches that are hers, and indeede her champions also: for therefore they are also called to the *Supper of the great God: to eat the flesh of Kings, and the flesh of Captaines &c.* That is, to take theire wealth, riches and honours, and possesse them: which besides the heauenly reward, is a feast of *fat things*, that God will then make them. But in the meane while, Christ, while he is to suffer, giueth noe such things, and therefore saith, *But now my Kingdom is not from hence.*

Ren. 19.

Ma. 23. 9.

Pilate therefore saide vnto him, Art thou a King then? Pilate therefore asked this question, because Christ in saying, and thrice repeating theese words *my Kingdom*, had confessed that he had a Kingdom and consequently that himselfe was a *King*; and yet not out of any ostentation, or desire that he had to speake thereof here before Pilate, where he was sure it would cost him his life; but beeing vrged by theire examinations to tell them, he would neither lie nor equivocate; *he knew noe sinne, neither was any dectrine in his mouth*; and in this case keeping silence he might not; he must needs confesse the truth, because that was for the honour of God his Father, for whome he ruled; and therefore not to haue acknowledged this Kingdom, was to haue denied his Fathers Kingdom and right to rule all men; therefore he addeth that he *was borne to beare witness vnto the Truth.* Yet that he might not in the least measure be guiltie of his owne death, he thrice affirmed that his Kingdom was *not of this world*; and consequently not preiudiciall to Cæsars, nor to the right he chalenged in the temporall

King.

Kingdom, and that Pilate well vnderstood, when in that sense he saide, *Art thou then a King?* for when in that sense,

Iesus answered thou saiest that I am a King; as * one that talked more of it then Christ did, *Pilate went out againe, and saith to the Iewes, I finde in him noe fault at all:* and Luk. 23. 14. *Ye haue brought this man vnto me, as one that peruersteth the people, and behold I haue examined him, haue found noe fault in him, touching those things whereof ye accuse him: Noe nor yet Herod; for I sent you to him, and loe nothing worthy of death.* And after when they cried, *not him but Barabas,* he when he had scourged him went forth againe, saying *I bringe him forth to you, that ye may know that I finde noe fault in him.* Why then did he against law and conscience scourge him? and when they seeing him cried, *crucifie him,* he saide againe, *Take ye him and crucifie him:* for I finde noe fault in him. And after when they saide, *by our law he ought to die, because he made himselfe the Sonne of God;* Pilate was the more afraide, and sought to release him. But the Iewes cried out, *if thou let this man goe, thou art not Casars freind: whosoener maketh himselfe a Kinge speaketh against Casar.* When Pilate heard that, his desire of freeing Iesus began to stagger, though he beleued, that if he had any Kingdom; it was not of this world; yet as thinking that if he should not proceede, it might worke him Casars displeasure; therefore bringing him forth, he saith not now, as before, *behold the man,* but *behold your Kinge;* and after *shall I crucifie your Kinge?* The cheife Priests answered, *wee haue noe Kinge but Casar.* Yet he washed his hands, and then with this inducement, he willing to content the people delivered him to be crucified: *For the voices of them and of the cheife Priests preuailed.*

Whence wee may behold the miserie that oft followes greatness, appearing both in the cheife Priests and Pilate, the one carried a way with such extreme enuie & implacable hatred, that the iudgment of innocencie often pronounced by a Iudge would not satisfie them; the other with importunitie and respects of contenting, appeasing, gratifying others, and preventing complaints to Casar, of suffering another Kinge, to an act of iniustice loe much against his owne conscience, and often reiterated sentence of acquitment.

Pilatus credidit Christum Regem esse, non tamen eius regnum aduersarium esse regno Cesaris, sed pertinere ad quandam singularem Indecorum religionem id probat, quod persecrasset eum Regem appellauit.

Eccce Rex vester, Regem vestrum crucifigam? Iesus Nazarenus Rex Iudeorum. Tolet. in Io. 18. Ioh. 19. 4. Ver. 6. Ver. 7. 12.

Ver. 14.

Mar. 27. 24. Luk. 23. 23.

The miserie of greatness.

A poore fruitte, to often following the greate and vncessant labours of ambitious climbing; when for feare or fauour, to gratifie or content, they are oft faine to punish innocents, and acquit men guiltie and wicked, and sometime in matters of Christs cause and Religion. Yet am I not of their opinion, who thinke a States man can not be an honest man. For vnder Godly Kings walking in the right path of Religion, as faithfull to their maker, such as *David, Iehoshaphat, Hezekiah, Iosias* and others, they may carrie themselves iustly, and doe God greate seruice: such *Kings* moue them not to any act of iniustice, nor to maintaine Idols or Heresies, much lesse to punish or molest true beleeuers and innocents. But if the Prince they serue be an Idolater, an Heretick or Wicked, they can hardly hold their places and keepe a good conscience. For when *Ahab* raignes, *Iezabel* writes her letters to the *Elders and Nobles* to subbotne false witnessses, and to stone innocent *Naboth*, and it is donne. *Iohn* writes to the *Elders* to kill all *Ahabs* children, and it is donne. Diuers Kings were displeased with Prophets, and the Nobles wronge them, as they did *Jeremie* and others. Amonge the *Chiefe Rulers* many beleened on Christ, but because of the *Pharises*, they did not confesse him, lest they should be put out of the *Synagogs*. For they loued the praise of men, more then the praise of God. *Felix* willing to shew the *Jewes* a pleasers lest *Paul* bound. When *Iustine* the Emperour had deprived the *Arrians* of those Churches they held in Greece, *Theodorick* King of *Italie*, sent *John* Bishop of *Rome* assisted with Senators, to intreate him to restore them, if not to tell him, he would serue the Catholics with the like fauour. The Pontificall booke saith, they intreated the Emperour with teares, and preuailed; that is, to haue wolues restored to the Sheepe. *Belisarius*, by the command of the Empreffe *Theodora* an *Eutichean*, thrust out *Silverius*, & placed *Vigilius* in the Popedom, that he might according to promise condemne the Councell of *Chalcedon*, and write Letters in confirmation of the *Eutichean* faith: wherevpon *Baranius* calls *Vigilius*, a *Thiefe*, a *Wasse*, an *Antichrist*. Ye haue seene that the Easterne Emperours made their Bishops consent to the Pope, in worshipping of Images, and at last in Purgatorie, Superemacie and other articles, and what followed.

It would

1. King. 21.
3. &c.

Ioh. 12. 43.

Act. 24. 27.

Liber. Pontif.
in Iohan. I.

Baron. Vol. 7.
ann. 538.
art. 10.

It would be to longe to relate how the Judges, nobles and prelates vnder Emperours and Kings; haue made Preists abandon their wiues, and people receiue his other lawes & errors, when their Princes in feare or flaterie temporised with the Pope. For Prelates, nobles and people are naturally prone to fashion themselves into the religion of their Princes and patrons: and that hath made Iesuited Spirits practise to make reformed Princes lukewarme, Popish or Arminians. For when Kinge *Ahas* seeing a *King. 16.*
strange Altar at Damascus sent the Patterne of it to *Vriab* the
 Preist to make such a one, and offer on it, he not minding that
 these things ought not to haue differed from ^{the} patterne gi- ^{Exod. 35. 46.}
 uen to Moles, that noe other things wer to be intruded into the ^{Act. 7. 44.}
 Temple of the Lord, refuseth not, but doth it, be it neuer so bad;
Regis ad exemplum totius componitur orbis. A wonder therefore
 it is, that men be so ambitious of these places, wherein their
 soules are in such danger; seeing that if Princes be Hereticall and
 persecute the godly, their Ministers must follow them and afflict
 and punish them, or loose their places: for when those that cleaue
 to Gods Word, and contend for it, are examined; they must con-
 fesse the truth, though it cost them their liues, as our Saviour here
 did; for when Pilate saide, *Art thou then a King?* *Iesus answered*
thou saiest that I am a King; as if he saide, and I can not, I must
 not denie it; For

*To this ende was I borne, and for this cause came I into
 the world that I should beare witnesse vnto the truth.* That is, in-
 deede to confirme the Truth and euery clause of it, whereof this
 of his Kingdom and office is one, with his blood; to witnes and
 seale the truth of it with his blood: for though he knew that to
 confesse this would cost him his life; yet he considers that to this
 ende he was borne, and for this cause he came in the world, that
 he should beare witnesse to it with his blood, and therefore Saint
 Paul saith, that *he witnessed a good confession before Pontius Pilate.*
 Sealed as ye see with his blood, to make his witnesse the more
 effectuall: Seeing indeede he came into the world as *Tolot* saith,
that he might shew the truth of God, and manifest the Kingdom of
God, and discomer the rraue of the deuill and his deuits, whereby he
 deceiueu men, whether by his owne suggestions, or by his Mini-
 sters, the teachers and maintainers of idolatrie & errors, For to

1. Tim. 6. 13.

Toler. in Ioan.
 vi. 111. Vt ve-
 ritatem Dei
 ostenderet, &
 regnum Dei
 manifestaret,
 ac tyrannidem
 Diaboli, & do-
 los ejus dete-
 geret.

this

this purpose the Sonne (viz. the Word, the Truth) of God was manifested that he might destroy the workes of the deuill. He came to confound all theese in this, that he came to beare witnesse vnto Gods Kingdom, vnto Gods Truth, whereby all theese are confounded; and those also, that line as if they were borne to noe other ende, and for noe other cause came into the world, then to flatter, daube, and temporise with sinnes and errours, or, which is as bad, frowardly to contest against the truth with sophisticated arguments & prauaricating shifts; for that they might all be sure of it, and repenting, receiue and confesse the Truth in all things, he here inforceth the certaintie of it with a kinde of ingemination, or reinforcing of his asseueration to the Soules of men; as if they could neuer enough marke & remember this point, saying: to this ende was I borne, and for this cause came I into the world, that I should beare witnesse vnto the Truth. O thou eternall and almighty Sonne of God, by whom he made the worlds, thou beyr of all things, the brightnes of thy Fathers glorie, and the expresse Image of his person, thou that thoughtest it noe roberie so be held equall with God; surely it was for some greate ende that thou wast borne of a Woman, for some greate cause that thou camest in the World; Lord let vs know it, let vs heare it, & thou King of Saints, that wee neither despise nor slight and neglect it: thou tellest vs with a witnesse, and a deere witnesse it was to thee; for thou sealest it with thy most pretious blood, shed in the greatest paines, the greatest sufferings that euer any felt in this world, to see if yet wee will receiue the truth and the loue thereof, that wee may be saued, and not be giuen ouer so beleene a lye: for this cause was I borne and for this cause came I into the World, that I should beare witnesse vnto the Truth.

Heb. 1. 2.

1. Theff. 1.
10. 11:

Luk. 19. 10:

Some man will say, If it were to this ende that he came, and thus sealed the truth, what Christian is there that will not receiue the loue of the Truth, that will not in all matters of faith and saluation heare his voice, obey it and so receiue his testimonie? I answer, thou hearest him affirme it and reinforce it, what then needes further witnes? for if thou say, *The Sonne of man came to seeke & to save that which was lost:* That is, by shewing them Gods Truth and bearing witnesse to it, and so loosing the prisoners bound

and

and lost in the prison of sinne, error^e and ignorance. Ioh. 12. 48. *He came a light into the world, that whosoever beleeueth on him should not abide in darkenesse, but should haue the light of life, to make them children of the light. God sent him for a light of the Gentiles, Iſa. 42. but that was to open their eyes, and to turne them from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance amonge them, which are sanctified through faith that is in him. Not otherwise. The Sonne of man came to minister and giue his life a ransom for many: but that was to minister the Word, and to witnesse that his death was a ransom for many, to seale that truth, in his blood. God sent his Sonne made of a Woman, to redeeme them that were vnder the Law, and thereby seruants obnoxious to sinne & death, that they might receiue the adaption of sonnes: but that is by receiuing the Word, the Truth, who to as many as receiue him, giueth power to become the Sonnes of God, euen to them that beleeue on his Name, viz. on the Word: by letting them^e know the Truth, that the truth might make them free, and free indeede, from sinne, Satan, errorrs, snaring scruples &c. There is noe true freedom, but what the Truth giueth; and it must needes be true if the Truth giue it. As he there saith, If the Sonne therefore shall make you free; Ye shall be free indeede. Thereby shewing himselfe to be the Truth as Augustine pro- ueth on Ioh. 12. 17. Sanctificet hem in thy Truth; thy Word is Truth. To this Truth he bare witnesse; and this Truth freeth, beeing beleeued, knowne and receiued with loue. So was it with the Corinthians, who beeing enriched in all knowledge, Paul saith the testimonie of Christ was confirmed in them. 1. Cor. 1. 6. which that wee might so receiue and obey in all that it teacheth, and enery part of it, he bare witnesse to it with his blood. Which therefore indeede is called the blood of the Testament, sealed, confirmed and dedicated in blood; Whereupon neither was the first Testament de- dicated without blood. For when Moses had spoken enery precept, he took the blood of Calues and sprinkled both the booke, and the people, saying, this is the blood of the Testament which God hath enioyned vnto you. That was a type of this Testament sealed, and dedicated to all mankind in Christs blood, which sprinkleth both the Testa- ment as a witnesse and seale of it, and the people as redeemed and sealed vnto: therefore this blood of the everlasting covenant is*

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called

Sedebas o
homo in tene-
brosis & umbra
mortis per ig-
norantiam ve-
ritatis, sedebas
vinculis carnis
delictorum.
Bernar. de or-
dine vite. Non
de Adam caci-
mici sumus, &
illo illuminati
opus habemus.
Aug. in Ioan.
trac. 34.
Act. 26. 18.
Mar. 10. 46.
Gal. 4. 4.

Chap. 8. 32.
34. 36. Cha-
racter of a
Christian.
P. 325. &c.

August. in Io.
trac. 108.

Heb. 9. 18. 19

Heb. 12. 24.

ver. 15.

1. Ioh. 5. 8.

Ioh. 14. 26.
chap. 16. 13.

Ioh. 15. 15.

Ioh. 16. 13.

called a *witness*, a *speaking blood*; *The blood of sprinkling*, which speaketh better things then the blood of Abel: It witnesseth the Truth of all things declared in the new Testament, and so speaketh reconciliation, grace, peace & life to the consciences of all them that receive the same Testament, and the love of the Truth, therein manifested, in all things necessary to salvation: So that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth, much more shall not wee, if wee turne away from him that speaketh from Heav'n: viz. by this blood, and the representatiue signes thereof in his Sacraments, therefore Saint Iohn saith, There are three that beare witness in Earth, the Spirit, and the Water, and the Blood; and these three agree in one. They all witness and seale the same things, they agree in witness of one Truth one Testament. The Spirit, that is the holy Ghost that brought all things to the mindes of the Apostles that Christ had told them, and that witnesseth the same Word, and noe other vnto vs: for he guided them into all Truth, he was not to speake of himselfe, but to take of Christs and shew vnto them: nothing but that which Christ had made knowne vnto them; saue only that he should shew them things to come: viz. touching the coming of the man of sinne; his lying wonders; him that ledeth; Seducing Spirits, that should forbid marriage, and some meates; the seven scales; the 7. Trinitates; the 7. Vials; the Dragon with tenne burnes; the Beast; his marks; them that receive it; Babylons Ruin, and the like. Whereof our Lord speaketh when he saith, I haue yet many things to say vnto you, but ye can not heare them now. these can not be, as the grasse whose and her members, most impudently affirme, the traditions of the Church of Rome, as inuocation of saints, single life of Priests, distinction of meates, their obserued fasts and feasts, the Popes succession in Peters chair as head of the Church, private masses, drawing Soules out of purgatorie, &c. For this is a bold diuination for thire owne profit; any other Hereticks may say as much for thire heresies, if that would serue; and to disprove them all our Sauour speaking of things absolutely necessary to salvation saith, All things that I haue heard of my Father haue I made knowne vnto you. Ioh. 17. 25. these the Spirit brought to thire mindes, and in thire writings they

* they manifested them to vs; and to these the Spirit *beareth* Act. 20. 37. 1. Joh. 1. 3. chap. 1. 27. Charac. of a Christian. p. 16. 96. 106. 110.
witnesse on earth: And the water; viz. in Baptisme; it is a seale of
 that Couenant, and Truth; it exhibiteth and witnesseth the same
 things visible, and to the Soule in a sealing signe that the Testa-
 ment doth: *And the blood*; this did Christs bloods shed on the
 Crosse, and this doth the cup in the Sacrament: for therefore
 Christ giueth to the signe the name and sealing virtue of the
 thinge signified, saying, *This is my blood of the new Testament*; viz.
 that witnesseth and confirmeth the truth of it, and of all that it
 offereth and teacheth to youre Soules: *This cup is the new Testa-
 ment in my blood*; the Testament witnessed, sealed, confirmed and
 dedicated to you in my blood, as the first Testament was in the
 blood of Calues, of Goates &c. and therefore *Saint Iohn* there
 addeth, *If wea receive the witnesse of man, the witnesse of God is grea-
 ter: for this is the witnesse of God, which he testifieth of his Sonne*; that
 is, which he testifieth of the Word, of the Truth, which is his
 Sonne, and which God witnessed and sealed vnto vs, not only by
 voices from Heauen and myracles, but also by the blood of his
 Sonne, and now by his Spirit, by the water of Baptisme, and by
 the cup in the Lords Supper; therefore it is saide, *Him hath God
 the Father sealed*, Ioh. 6. 27. and therefore *Iohn Baptist* saith of
 Christ (Ioh. 3. 33.) *He that receiued his testimonie, hath set to his
 seale that God is true*; that is, true in his Word, and true in the sea-
 ling that he giues to it; he iustifieth him in his sayings Rom. 3. 4.
 He that beleueth him not in every thinge he hath saide, but re-
 iecteth the Testament, the Truth in any point of faith and salua-
 tion, he beleueth not God, but hath made him a liar, because he bele-
 ueth not the record that God gave of his Sonne. He beleueth not
 the witnesse of the Spirit, of the water, of the cup; not the witnes-
 which Christ bare vnto the Truth in his blood; he refuseth him
 that speaketh by these; yea he reiecteth Christ the faithfull and
 true witnesse, and the Seale or marke of God, even the testimonie
 of Iesus *, received by all them that are in a right and saueing
 manner of the true Church: Wherein there is no other Word
 receiued in matters of faith and saluation, but Gods Testament;
 Noe vaine trings of the spirit; but by the Scriptures the * Spiritus
 are tried. To the Law and to the testimonie: if they speake not accor-
 ding to this word, it is because there is no light in them. And conse-
 quently

Act. 18. 14.

Rom. 12. 9.
chap. 19. 10.

Heb. 10. 16.

ver. 11.

* Charac. of a
Christian.
P. 34.

quently noe spirit of prophesie in them. If a man be well skilled or mightie in the proofes & power of the new Testament, as *Apollas* was saide to be *mights in the Scriptures*, then he hath the spirit of prophesie, otherwise not: for that true member of the true church, endued with such excellent knowledge, that *Iohn* would haue worshipped him, saith, *I am of thy Brethren the Prophets, & of them that keepe the sayings of this booke.* Which expoundeth that, *I am of thy Brethren that haue the testimonie of Iesus*: he had nothing else but his Testament; he came out from the Arke of his Testament, out of that Temple, wherein was noe other Word, he was powerfull in that; nor would he allow any doctrine, which was not agreeable thereto, to be of the Spirit: therefore he saith, *for the testimonie of Iesus is the Spirit of prophesie*: noe other. If therefore men bringe not that testimonie, they vainly talke of the Spirit of prophesie, as Papists for their traditions, Anabaptists for their dreames, and others for their Heresies; wherein they reiect the testimonie of Iesus, & doe despite to the Spirit of grace. Wherefore the Apostle saith, *If wee sinne willingly after wee haue receiued the knowledge of the Truth, there remaineth noe more sacrifice for sinnes, but a certaine fawfull looking for of indgment and fierie indignation, &c.* If wee fall away and reiect the truth in any point of faith & saluation, wee haue noe benefit of that one Sacrifice: for as it was a price of redemption, so ye see it was and is a seale and witnesse of the Testament that conueis the benefit of it, to them that receiue that Truth, not to them that despise it; for it rather sealeth to them the damnation assured Mark. 16. 16. Ioh. 3. 18. 20.

He that despised *Moses-Law*, died without mercie vnder two or three witnessess; (though be despised but one or two commandements thereof; for that made him guiltie of all.) Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden vnder foot: the *Sonne of God* (viz. the Word, the new Testament, not the letter, but the spirit. For the Lord is that spirit. 2. Cor. 3. 6. 17.) and hath counted the blood of *Couenant* wherewith he was sanctified (that is, sealed & dedicated) an *vnholly thinge*. He that reiects his testimonie in any point and takes other, he departs from the faith, as those doe who take theirs that forbid marriage & meates, and so he doth this verrie thinge, he maketh the blood that speaketh an insufficient witnesse, and so an *vnholly thinge*, and doth despite vnto the

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*the Spirit of grace, (that also witnesseth the same) like as all Hereticks and hinderers, and slanderers of the Word doe:) though Christ came with his blood and bitter passion to beare witness to the Truth, and to make him receiue the loue of it, yet he receiueth it not. Marke this ye Papists, Pelagians and other Hereticks; and neuer tell men of youre meditations of Christs wounds, & hopes in his blood and sufferings, and in your receiuing it in the cup, nor of your prayers to be clesed by that blood, if in any thinge you obstinately reiect his testimonie, and receiue not the Truth to which he bare witness with his blood; because this is not to receiue, but to tread vnder foote the Sonne of God, & count the blood of the Covenant wherewith he was sanctified, sealed and confirmed to vs an vnholie thinge. How the would they haue benefit by it? God hath chosen men to saluation (and so to haue benefit by the blood & by the Sacrament) through sanctification of the spirit and belesse of the Truth. Such as receiue the loue of the Truth haue it, not others that will not. The like may be saide of their Baptisme, I meane not generally; because at least some of their children, dying before they come of age to receiue, or reiect the loue of the Truth, may yet haue benefit of their Baptisme to life euermlasting: but they themselues that oppose the Truth in any thinge, or will not heare the voice of the Charmer charme he neuer so wisely; and preist therein without repentance to the acknowledging of the Truth; what benefit can they haue by their Baptisme? It is not that, but their beeing *and continuing in the Word, that makes them such true Christians as shall be saued. For Baptisme also is a seale of the Covenant, by it God beareth witness to his Covenant; and it is of greate force and virtue to him that receiues the loue true of the Truth sealed; as the seale is to a covenant of this world; and to him that receiues it, and whatsoeuer it contiecieth. But if in any point men reiect and oppose the Truth, and so tread vnder foote the Sonne of God, they make the Water and the Blood thereby signified an insufficient witness, and so an vnholie thinge; they refuse him that by it speaketh and beareth witness to his Truth; and what benefit then can they haue by it, without receiuing his Truth to which it is a seale?*

1. The. 2.
2. The. 2.
3. The. 2.

* Char. of a
Christian.
pag. 11. Sec.

AA. 11. 24.

Rev. 11. 9.
chap. 19. 10.

Heb. 10. 26.

verf. 11.

• Charac. of a
Christian.
P. 34.

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He that despised *Moses Law*, died without mercie vnder two or thre witnesses; (though he despised but one or two commandements thereof, for that made him guiltie of all.) Of how much sorer punishment suppose ye shall be be thought worthy, who hath trodden vnder foote the *Sonne of God* (viz. the Word, the new Testament, not the letter, but the spirit. For the Lord is that spirit. 2. Cor. 3. 6. 17.) and hath counted the blood of Covenant wherewith he was sanctified (that is, sealed & dedicated) an *vnholys thinge*. He that reiects his testimonie in any point and takes other, he departs from the faith, as those doe who take theirs that forbid marriage & meates, and so he doth this verrie thinge, he maketh the blood that speaketh an insufficient witnesse, and so an *vnholys thinge*, and doth despise vnto

the.

*the Spirit of grace, (that also witnesseth the same) like as all Hereticks and hinderers, and slanderers of the Word doe:) though Christ came with his blood and bitter passion to beare witness to the Truth, and to make him receiue the loue of it, yet he receiueth it not. Marke this ye Papists, Pelagians and other Hereticks; and neuer tell men of youre meditations of Christs wounds, & hopes in his blood and sufferings, and in your receiuing it in the cup, nor of your prayers to be cleansed by that blood, if in any thinge you obstinately reiect his testimonie, and receiue not the Truth to which he bare witness with his blood; because this is not to receiue, but to tread vnder foote the Sonne of God, & count the blood of the Covenant wherewith he was sanctified, sealed and confirmed to vs an vnholy thinge. How thē would they haue benefit by it? God hath chosen men to saluation (and so to haue benefit by the blood & by the Sacrament) through sanctification of the spirit and belesse of the Truth. Such as receiue the loue of the Truth haue it, not others that will not. The like may be saide of their Baptisme, I meane not generally; because at least some of theirs children, dying before they come of age to receiue, or reiect the loue of the Truth, may yet haue benefit of their Baptisme to life euermlasting: but they themselues that oppose the Truth in any thinge, or will not heare the voice of the Charmer charme he neuer so wisely; and persist therein without repentance to the acknowledging of the Truth; what benefit can they haue by their Baptisme? It is not that, but their beeing *and continuing in the Word, that makes them such true Christians as shall be saued. For Baptisme also is a seale of the Covenant, by it God beareth witness to his Covenant; and it is of greate force and virtue to him that receiues the loue true of the Truth sealed; as the seale is to a covenant of this world; and to him that receiues it, and whatsoeuer it contieith. But if in any point men reiect and oppose the Truth, and so tread vnder foote the Sonne of God, they make the Water and the Blood thereby signified an insufficent witness, and so an vnholy thinge; they refuse him that by it speaketh and beareth witness to his Truth; and what benefit then can they haue by it, without receiuing his Truth to which it is a seale.*

1. Thes. 2.

* Char. of a
Christian.
pag. 11. Sec.

He that receiues the broad scale of a Kinge, if either in part or in whole he reiect, oppose or disclaime the deede to which it is annexed, or the things therein conueied, or will not hold them so as the writing bindeth, whether it be in *capite* or other tenure, but as he list himselfe, or if he cut of a peece of the writing, or tread it vnder foote, what good doth the Seale doe him? surely none: he forsakes the substance and foundation of his assurance. But so doe the Papists and other Hereticks by Gods Truth and couenant as in these examples.

The Couenant of God witnesseth that, *He hath chosen vs in him before the world*, (not that wee were, but) *that wee should be holy.*

Ephes. 1. 4. 5.

6.

2. Tim. 1. 9.

Rom. 11. 15.

chap. 9. 11. 13

16.

He hath saved vs and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, given vs in Christ before the world. There is a remnant according to the election of grace: and if by grace, then it is no more of workes; otherwise Grace is no more grace &c. Noe man can haue these but he must thus hold them in *Capite* of God, and that his eternall Truth and purpose: but both Papists and Pelagians oppose this, some more,

some lesse, and will haue and hold this election calling and saluation from and according to foreseene faith and workes, and so of and by them. And is not this then to fall from God & his eternall purpose and grace to themselves and their owne workes? From the fundamentall Truth and true foundation to a false one of their owne? The Couenant of God witnesseth of the elect that

Ioh. 1.

Phil. 2.

they are borne againe not of the will of man, but of God; of and by the Word: that God worketh in vs both to will and to doe. The Pelagians and Papists will not hold this Sonneship and power to doe good for wholly of God, but of free will, which at least must share with God in that power and honour: Is not this to disclaime God in the foundation, and the things it giueth? Indeepe they haue free will, but it is to contend against the Word, and by gainsaying with Carr, to shew they are not of the Truth, and soe to proue that they haue not this free will to good which they talke of. Gods couenant

Mat. 26. 27.

1. Cor. 11. 26.

27. 28.

gives the cup to all, saying, *drinke ye all of it*; and soe did the *Catholikes* *eat this bread & drinke the cup.* The Papists yet take the cup from the laeticie; and so, as it were, what in them is both cut

1. Tim. 3. 5.

of a peece of the Couenant, and breake of a part of the Seale, yea forbid and denie it to Gods people. Gods Couenant and Truth

will

will haue them come vnto him, and by Christ the * one & only Mediator; Papists will yet pray vnto Saints and make them Mediatours: Gods Couenant alloweth ¶ Marriage to all; they forbid it to Preists. A man would thinke this were not to depart from the faith, to forsake the foundation: But though sinnes of infirmitie against the new Couenant, are not a departing from it; yet as for teaching or receiuing any new, or contrarie doctrine, and not * consenting to Christs in all things, in this case it is with the new Couenant, as it was with the Law, *Cursed is euerie one that continueth not in all things, which are written in it: and whosoener shall keepe the whole Law, and yet offend in one point, he is guilty of all: and must haue sorer punishment*, as one that tradeth vnder foote the Saint of God &c. *vs supra*. For the Angell and Christ by him assureth eternall plagues to him that shall *add* to his Word, or *take away* from the words of his booke; & Saint Paul saith of these that *give heede* to such as forbid marriage and some meats, that they depart from the faith: Much more if they doe it in other points also, as the Papists doe; who in many greate points of faith and saluation doe not continue in the Word, but * *teach other wise & consent not to the wholesome words of our Lord Iesus Christ*; but are gainsayers with Core, Iude 11. * 1. Tim. 6. 3.

Gods Couenant witnesseth that he doth freely iustifie his by the blood of Christ, and his free grace therein, and on our part by faith only, without the workes of the Law: for Saint Iames speaks of our iustification before men, *show me thy faith by thy workes*; make it appeare to vs by thy workes, that it is not a dead faith, but true liueing and saueing; *If Abraham were iustified by workes, he hath wherein to reioyce, but not afore God*. Yet they will haue a man to be iustified afore God, not by his free grace, and only by faith therein, but by the workes of the Law. Which is against the maine stoape of the Gospell and Truth of God touching saluation, and so against the foundation, as also in other points. The Couenant of God witnesseth, that Christ was once offered; after he had offered one Sacrifice for sinnes for euer, he sate downe as the right hand of God. By one offering he perfected for euer them that are sanctified. The Papists will yet daily offer him by the hands of the Preist, a propitiatorie sacrifice for the sinnes of the quick and dead, to get remission by an idoll, or false Christ of their owne making, Rom. 7. 9.
Rom. 3. 24.
28.
Gal. 3. 16.
Lut. 1. 18.
Rom. 4. 2.
Heb. 7. 27.
chap. 9. 26. 28
chap. 10. 13.
14.

Ioh. 8. 32. for
Charac. of a
Christian.
pag. 349. &c.
ad finem.

making, and so by a new price of redemption. The Covenant of God witnesseth that the Truth *maketh men free, and free indeed*, from the seruitude and imputation of sinne, that men can not otherwise haue true freedom; but as if it did not, the Papists will haue freedom by pardons, meritts, satisfactions, masses &c. Surely this is to forsake the true foundation of assurance for a false one of their owne. Yet some vnadvisedly say, they hold the foundation; which can not be maintained. For Christ is the eternall Word and Truth reuealed, and that Word is in himselfe most simple and indiuisible, one foundation, not to be diuided, though wee can not come in any measure to know the same, but as it is reuealed for our weake and finite vnderstanding, as it were by parts and principles: yet it is true in them all and in euery part, he was and is eternally that Truth of God; and *other foundation can noe man laie thē that is laied which is Iesus Christ*. Now therefore whosoeuer in points of faith and saluation forsake and oppose that foundation in any one principle, and insteade thereof intrudeth another for men to build vpon, he forsaketh and opposeth Christ the eternall foundation, and thrusts in another for men to build vpon; and they that in matters of faith and saluation receiue and build vpon the intruded foundation, they forsake Christ the eternall foundation & build vpon the other intruded: but the Popish clergie in points of faith and saluation forsake and oppose that foundation in diuers principles, and insteade thereof intrude others for men to build on: therefore they forsake and oppose Christ the eternall foundation and thrust in another for men to build vpon; and the Papists that in matters of faith and saluation receiue and build vpon the intruded foundation, they also forsake Christ the eternall foundation and build vpon the intruded. *

If an Executour, or one that hath diuers legacies giuen him, reiect a dead mans Testament in any one thinge, to get the same by some other right and title, or adde one thinge to it, wee say he forsakes, breakes and dissanuls the will or Testament, and so the verrie foundation of all he hath by it; much more if he doe it in many, as the Papists doe by Christ, who reiect his Testament in diuers maine points of faith and saluation, to hold the legacies thereof by other doctrines and titles; and adde to it their owne traditions, which they will haue receiued, *patri potestate affectu ac*

reuerentia. For faith *S. Paul*, *If it be a mans Testament, yet if it be confirmed, noe man dissannleth or addeth vnto it.* Much lesse to Gods Testament, which is the Truth Christ spake and confirmed in his blood; seeing indeede Christ himselfe is the Truth, which he spake, as * *Augustine* and *Beda* shew on the words, *I speake that which I haue seene with my Father*: and as the same *Augustine* on these words doth well vnderstand, *when Christ beareth witnesse to the Truth, truly he beareth witnesse to himselfe; for surely it is his owne voice. I am the Truth.* And he also saith in another place, *I am one that beareth witnesse of my selfe.* Which needeth noe further prooffe here; because in sundrie places aboue, he is manifested to be the Word, and that Word the Truth. Now seeing he bare witnesse to that Truth, to the Testament with his blood, and this Testament beeing the doctrine taught by him and his Apostles and Euangelists, and by them left in writing, is called * *the testimonie of Iesus*, receiued by all that are his, as of one that, is therefore called *the faithfull and true witnesse* (*Reuel. x. y.*) one that should be beleued and obeyed in all matters of faith and saluation; therefore against all opposers and Hereticks, who refuse his testimonie in any point, he addeth;

* Aug. in Io. trac. 41. Beda FERIA. 5. post inuocauit. Aug. in Ioan. trac. 115. cum Christus dicit. Ioh. 8.

* Ren. 19. 10. chap. 22. 9. Character of a Christian, pag. 228.

Mat. 13.

chap. 11. y. 6.

Ioh. 31.

Character of a Christian, pag. 199. dicit. Act. 11. 26.

Ren. 2. 6. 15.

Euerie one that is of the truth beareth my voice. That is, euerie one that is of me, and so is a true Christian in beeing of the Truth. Those are not such, who for a while receiue the Word with ioy, as the stonie ground doth the seede, but when *persecution ariseth because of the Word, by & by they are offended.* Some with the verrie manifestation of the Word, *that the poore haue the Gospell preached vnto them*; the Truth manifested to them: he therefore who is the Word, who is the Truth, saith, *Blessed is he whosoener shall not be offended in me.* And in another place, *If ye continue in my Word, then are ye my Disciples indeede*: that is, Christians of me, that am Christ the Truth: for so he addeth, *And ye shall know the Truth, and the Truth shall make you free.* * *In Antioch the Disciples were first called Christians.* As a Disciple of *Plato* is called a *Platonist*, of *Arrius* an *Arrian*, and as the Disciples of *Nicolas*, all that held his doctrine were by the holy Ghost called *Nicolaitans*; so the Disciples of Christ, that in all things consent to his Word and continue therein, are of him the Truth, & so called Christians. *One is yourre Maister euen Christ.*

Wee must not be of Paul, nor

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of

of *Apelles*, nor of *Cephas*, which is *Peter*; much lesse of his supposed Successour (or any other Heretick) as those that will be called *Latine* or *Romane Catholics*, that is vniuersalls, in their relation to their holding of him and his See, after whome all the world wondred, and who is called the vniuersall *Latine*, or *Romane Bishop*, and so haue the name of the *Beast*; and are more truly called Papists then Christians: because they heare & obey him more then Christ, and against Christ.

Wee must not in matters of faith and saluation heare any mans voice, further then he commeth with the Truth of God, to which Christ bare witness with his blood, the Truth which is the foundation laide in the doctrine of Christ and his Apostles and Prophets; and in building, or seeming to build therevpon, the same must not be wrested; but every man must take heed how he buildeth therevpon: for other foundation can noe man lay then that is layde, which is *Iesus Christ*. Noe other word. *Saint Paul* will haue vs to be of none but of God; *Of him are ye in Christ, who of God is made vnto vs wisdom*: It is wisdom in a man to be of this wisdom, of the Word, of the Truth, and so of God; for it is Gods Truth: *Ye are Christs, and Christ is Gods*. Therefore he saith here, *Enurie one that is of the Truth heareth my voice*. He therefore that will not in all matters of faith and saluation be truly a Disciple of Truth, but teaches new or contrarie doctrine, he becomes a Maister of error; and they that receiue it and abide in it, are his, not Christs, *His seruants ye are to whome ye obey*; whether Christ or Antichrist, the true *Shepherd* or a Seducer, though it be but in one or two points; as the followers of *Nicolas*, though they held all the rest sound, they presently loose the name of Christians, and are called *Nicolaitans*: for one stronge hold, held against such a King, is enough to make the Captaine that holds it, and all his followers to loose the name of Subjects, and to be rightly called Traitors: men can not serue two Masters, not God and *Mammon*; much lesse Christ and Antichrist, the Truth and error: if he cleaue to error, he despiseth and hateth the Truth; which is not the fault of one sort of Hereticks and euill doers, but of all: *Every one that euill doeth hateth the light, neither cometh to the light*.

These things me thinks should fill the Papists, and our new Masters the *Arminians* with horreur. For though Christ say, *As*
Moses

Adoses lift vp the Serpent in the wildernesse, so must the Sonne of man be lifted vp, That WHOSOEVER beleueth on him should not perishe, but haue eternall life; and of a beleueer in the present tense, He that heareth my word and beleueth on him that sent me, HATH everlasting life, and shall NOT come into condemnation, but IS passed from death to life; And by his Apostles, Whome he did predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified. For the gifts and calling of God are without repentance. Whosoener is borne of God, sinneth not (viz. the sinne vnto death) for his seede remaineth in him, and he can not sinne, because he is borne of God. To shew that a true beleueer, called and iustified, may be certaine of his saluation, and can not fall away totally and finally: Yet our Arminian Pelagians, and the Papists feare not to maintaine that persons truly iustified can not be certaine of their saluation, and that they may neuertheles fall away totally and finally; wherein many follow them, and therein follow new Masters, and like rebels maintaine stronge holds of errorr against the knowledge of God, and obedience of Christ the Truth.

vers. 14. see Charac. of a Christian, pag. 205. Ioh. 5. 24.

Rom. 8. 30.

chap. 11. 29. 1. Ioh. 3. 9.

But they say, that to preach theese doctrines of certainty of saluation, & perseuerance, as also of election & conuersion of grace, and not of workes, not of free will; if they were true doctrines, which they will not graunt, yet they who teach the to the people, teach desperate doctrines, and open a gap to all licentiousnes, carelesnes, prophaneenes, & neglect of holy life; and shew a greate want of wisdom and discretion, or to the like effect. Here I might tell them, that their owne broaching and maintaining of errorrs, in theese points, haue caused more preaching & writing to defende the Truth, and to keepe people from their errorrs and apostacie, then otherwise had beene requisite: But I answer they see not, or will not see, that this is in effect to charge Christ with want of wisdom and discretion; who, in the infancie of the Church, did himselfe and by his Apostles, teach all theese things by preaching and writing vnto the people; that whatsoeuer his Word be, it still ministreth grace to those hearers that are his Sheepe, * teaching them to denie vngodlines and worldly lusts, it softneth & molesteth their hearts as the Sunne softneth waxe; that, * they escape the pollutions of the world through the knowledge of Christ; that those

* Tit. 2. 11. 12

* 2. Pet. 2. 20

L. 2 that

that are not Christs, are as well hardened by other points, as by these, euen as the sunne hardeneth clay: and so it doth these new Maisters and their followers: for the more the Truth is manifested, the more they hate that light and Truth, and would hinder the setting of it forth in Sermons and Bookes; the more they despise Christ, who is the Truth and rebell against him. Is this their wisdom and discretion? I confesse they haue some, such as it is. For first, for gaine or preferment, they will obscure, betray & sell Christ the Truth, yea fight against him with errors and arguments, wrest the Word to their eronious tenets, that is in effect to proue him error and his father a liar; like mercenarie Souldiers that will fight of that side which giues them most pay: and then they haue wisdom to get greates ones of their side; to hinder others from confuting them, and to keepe the people from knowledge, that so they also may fall the sooner to their partie; and by these things to deale treacherously with God; as also by perverting the Articles, to make, if they could, their mother an adulteresse, and the present Church of England as adulterous in Religion as themselves; to extenuate the heinousnes of Poperie, to draw our Religion neerer to it, and thereby to get the Romish Aduersaries freinds in Court and Vniuersities; by seditious whisperings to alienate the heart of the Prince from his most Religious and Truth seeking Subiects, to get Parliaments dissolved, and so ouerthrow a cheife remedie vnder God, to deuide a Kingdom at vnitie in it selfe, to fire all, soe they may, but get their Princes fauour to rule for their owne times; and by all these things to throw Churches, Kingdoms and States into destruction; to prouoke God to powre out his plagues vpon vs: If this be their wisdom and discretion, surely it is not *sapere ad sobrietas*.

1 Tim. 3. 15. 17. Tem, it comes not from above, it is not pure & peaceable, but earthly, sensuall and deuillish. But they haue one point of wisdom more, to shew, if not by all these, yet at least by stopping their owne eares (and other mens also, what they can) against the voice of the charmer, by disputing and fighting against the Truth, that they are not of the Truth, nor of his Kingdom, but of a contrarie; that they ranne greedily after the error of Balaam, for reward, and will perish in the gainsaying of Core, vntill they repent: Iude 11. For Christ saith, Every one that is of the Truth heareth my voice. Tolet. Therefore the Jewes beleue not me, not because I speake not true things, but

because they are not of the Truth. It is a like saying, Job. 3. *be that doth truth commeth to the light. Rom. 2. But to them that are contentious, and doe not obey the Truth, but obey unrighteousnesse indignation and wrath. Which indeede they will finde when Christ commeth, taking vengeance on them that know not God and that obey not the Gospell, who shall be punished with everlasting destruction &c. As is saide to those his enemies that would not that he should raigne over them, and to them that receiue the marke of the Beast, and worship him and his Image in receiuing, and obeying for doctrines their commandements and traditions; as they would haue all doe, or suffer for refusing the; a greate triall: therefore it is there added, Here is the patience of the Saints: Here are they that keepe the commandements of God, & the faith of Iesus. They that are their, heare the; *but they that are Christs will in matters of faith & saluatiō only heare him, as he saith, Every one that is of the truth heareth my voice.*

*Augustine, He hath commended the grace whereby he calleth according to his purpose: of the which purpose the Apostle speaketh; All thinge workes together for good to them who are called according to his purpose; to wit, according to the purpose of the caller, not of the called. He hath called vs with an holy calling, not according to our works, but according to his owne purpose and grace: without doubt noe meritis going before, least grace should, not be grace. For if he had saide, Every one which heareth my voice is of the truth, he should haue bene thought to haue bene named of the Truth, because he obeyeth the Truth. He saith not this, but thus, Every one that is of the Truth heareth my voice. And hereby he is not therefore of the Truth, because he heareth his voice, but he therefore heareth because he is of the Truth, that is because the Truth conferreth this gift on him: which what other thinge is it, then Christ giuing him the gift, he beleueth in Christ? This he manifests against the proud and pestilent error of the Pelagians, which taketh from God the glorie of his free grace & power in election, calling, conuersion &c. And giues these things to their owne free will, and Foreseene faith and works; and by such disputes against the Truth proue that which they denie, viz. that they themselves can not heare, beleene, & obey the truth, because it is not giuen them of God, because they are not Christs, as he saith, *Ye knowe not, because ye are not of my Sheep. My Sheep heare my voice,* that is because they are of me, cholen in me: *He that is of God heareth Gods words: ye therefore heare them not because ye are not of God.**

2. Thef. 1. 7.

Rom. 14. 9. 10.

11.

vers. 12.

Character of a
Christian. pag. 282. &
292.

Aug. in Ioan.
trac. 115. gra-
tiam commen-
dauit &c.

Ioh. 10. 26.

27.

Ioh. 8. 47.

1. Ioh. 2. 19.

Act. 13. 41.

Act. 2. 41.

verf. 47.

Tolet in Ioan.

18. vide & Pi.

hee quos audis

contra me, qui

ex veritate no

funt.

2. Tim. 2. 19.

Ioh. 10.

1. Ioh. 4. 6.

* Ioh. 10. 14.

27.

Character of a

Christian.

pag. 319.

That is indeede, because ye are not of Gods elect, and so of the Truth, and called according to his purpose. *They went out from vs, because they were not of vs: for if they had bene of vs, they would haue continued with vs, &c.* As many as were ordained to eternall life beleued. Such continue stedfastly in the Apostles doctrine, as is expressed there; Such as should be saved. Others, that are not so of the Truth, doe not; only the elect and called, as he saith, *Euery one that is of the Truth beareth my voice.* Tolet. Behold, & Pilate, whome thou bearest against me, those that are not of the Truth. So indeede of Papists, Pelagians and other Hereticks, Christ may complaine and say, Behold, & ye Princes and people, whome ye heare against me, those that are not of the Truth. The LORD knoweth them that are his: Christ saith, *I know my sheepe*, that is, who are given me, who shall heare my voice, and who not. Act. 18. 10.

Yet true it is that me commonly iadge of the tree by the fruite, and so that those are not of God, who heare not Gods words; like-wise of others, because they doe heare his voice, they are of the Truth: and this is good, and if not opposed to the former, noe way amisse. *He that knoweth God beareth vs, he that is not of God beareth not vs, hereby know wee the Spirit of Truth, and the Spirit of error.* For Christ is knowne* of his, and when they know the Truth, the Truth maketh them free: free from presumptuous sinning; they heare his voice; they may not, nor will not see neglect hearing & holy life as presuming vpon predestination to say desperately, *Si Saluator Saluator*, there is noe danger of that, because they not knowing the secret counsaile of God, who are elected in Christ to be called, iustified, sanctified and glorified, and who not, looke to the meanes, heare his Word, pray and giue all diligence to follow it in holines of life; that see themselves (and others also) may know the tree by the fruite; which is to make theire calling and election sure to themselves: but howsoeuer both the one, and the other shew that they only are of Christ, be they here or elsewhere, that heare his voice, as he saith, *Euery one that is of the Truth beareth my voice.* As wee haue many liueing in our Church, and partaking with it in some outward ceremonies and seruices, who for diuers respects would haue some men thinke the Protestants, yet are in heart and faith Papists, abhorring those doctrines of our Church which dissent from Poperie; soe may Christ haue some of his

his elect in the Church of Rome, that by that little light they get of the Scriptures perceiue the errours of that Church and abhorre them; and there may be some such in the citie of *Rome* it selfe, when it is ready to be destroyed, to whome he crieth *come out of her my people*; but where euer they be, you heare he saith, *Enuerie one that is of the Truth heareth my voice*. Which may serue to answer them that would proue the Church of *Rome* to be a true Church of Christ, because he hath people in her, when indeede the Inquisitors, when they finde them, proue them to be rather of our faith and foe of our Church and religion.

Yet doe I not excuse them, that holding our faith and religion in theire hearts, outwardly professe poperie; Christ would haue it otherwise, and therefore calls to them to come out of *Babel*, to liue where they may with more safety confesse him the Truth; which indeede is to haue Gods * marke in the forehead. *For with the heart man belieueth to righteousness, and with the mouth confession is made vnto saluation. Whosoener therefore shall confesse me before men, him will I confesse before my Father. But whosoener shall denie me before men, him will I also denie before my Father.*

* Charac. of a Christian.
pag. 245. & 281.
Rom. 10. 10.
Mat. 10. 32.
33.

Which things should methinks fill all our Church Papists with horreur, especially some greate ones, who would seeme to be true Protestants, and for fashion sake come somtimes to Church, and say ouer the prayers, which some Papists thinke are not repugnant to theire Religion, yea & heare some mens sermons; but it is that they may the better hold places and offices, get the more trust in greate Imploiments and counsels; that foe pretending many matters for the good of our Religion, they may the better vnder such colourable pretences practise and secretly carrie them to the furtherance of the Popish cause. These are such as seeme to admire the outward rites, and all the most gaudie vestiments & ceremonies; because indeede they loue little else in the Church, would haue more of them, and more neere to poperie, euen such gay shewes as in *M^r. Cosens* set vp in the North. Yet some of the Clergie are foe fond, as to crie out for little or nothing else but the seruice, the ceremonies, outward habbits, and Musick; pretending that by pressing the vse of such things, they shall the sooner draw Papists to come to Church; (but not to be there conuincd; for points controuerted must not be preached to discouer errors;)

they

they might adde, that they shall thereby get some doubtfull freinds, if not secret enemies, and gaine as much by it, as of old the Church of Rome did before the yeare 420. by imitating and vsing some rites of the heathen, the sooner to winne them to embrace Christianily; the issue whereof was this, that God soe abhorred their temporising, that he suffered them in few yeares to be ouerflown by a flood of *Gothes, Vandals: and Alanes, &c.* The Lord God deliuer vs from such an inundation of Papiests. I reade of some that were to be overcome and conuerted by the sword that comes out of Christs mouth, *Reu. 19. 21.* But of none by shewes, musick and ceremonies: Yet I will not say that other reformed Churches that haue fewer Ceremonies gaine more conuerts; but this I may say, that they get such as are more sincere, constant and faithfull to Church and State: and further to all such Church Papiests (who it seeme for an aduantage, get dispensations to be present at some of our Churches and Sermons) that they are not Protestants, vnlesse their hearts hold the Protestant faith; that if they thinke Poperie to be the true Religion, why doe they not openly professe it? (esppecially seeing they are not troubled in England for their Religion, but haue indeede too much libertie, & vse of it) or if they doe not; how can they hope in the day of iudgment to looke Christ in the face with comfort? for he that is the

Mark. 9. 38. Truth saith, *Whosoener shall be ashamed of me, and of my words, in this adulterous and sinfull generation, of him shall the Sonne of Man be ashamed, when he commeth in the glorie of his Father.* If these men were of the Truth, they would not only be present at the preaching of it, but also heare and obey it, soe as truly to seeke the Kingdom of God, yea and therewith all the promised and commaunded Ruin of *Rome*, Antichrist and their supporters, which hinder Christs raigne, and not the things which are contrarie: For he saith, *Euery one that is of the Truth heareth my voice.*

Thus then though there be many Religions in the world, opposing one another, some in one thing, some in another; yet there is but one of them of the Truth, namely that alone which in all matters of faith and saluation heareth his voice, who is the Truth. Lately in my hearing one iestingly asked a Popish *newes-monger*, how it went with the *Catholicke Cause*? He in some anger & more pride answered, ye haue many Religions, but I hope that now ye

shall

his elect in the Church of Rome, that by that little light they get of the Scriptures perceiue the errors of that Church and abhorre them; and there may be some such in the citie of Rome it selfe, when it is ready to be destroyed, to whome he crieth *come out of her my people*; but where euer they be, you heare he saith, *Euery one that is of the Truth beareth my voice*. Which may serue to answer them that would proue the Church of Rome to be a true Church of Christ, because he hath people in her, when indeede the Inquisitors, when they finde them, proue them to be rather of our faith and soe of our Church and religion.

Yet doe I not excuse them that, holding our faith and religion in theire hearts, outwardly professe poperie; Christ would haue it otherwise, and therefore calls to them to come out of *Babel*, to liue where they may with more safety confesse him the Truth; which indeede is to haue Gods * marke in the forehead. *For with the heart man beleaueth to righteousness, and with the mouth confession is made vnto saluation. Whosoener therefore shall confesse me before men, him will I confesse before my Father. But whosoener shall denie me before men, him will I also denie before my Father.*

* Charact. of a Christian.
pag. 245. &
251.
Rom. 10. 10.
Mat. 10 32-33.

Which things should methinks fill all our Church Papists with horror, especially some greate ones, who would seeme to be true Protestants, and for fashion sake come somtimes to Church, and say ouer the prayers, which some Papists thinke are not repugnant to theire Religion, yea & heare some mens sermons; but it is that they may the better hold places and offices, get the more trust in greate Emploiments and counsels; that soe pretending many matters for the good of our Religion, they may the better vnder such colourable pretences practise and secretly carrie them to the furtherance of the Popish cause. These are such as seeme to admire the outward rites, and all the church vestments, musick & ceremonies; because indeede they loue little else in the Church, would haue more of them, and more neere to poperie; even such gay shewes as *Mr. Goswin* set vp in the North. Yet some of the Clergie are so found, as to crie out for liue or nothing else but the seruice, the ceremonies, outward habbits, and Musick; pretending that by pressing the vse of such things, they shall the sooner draw Papists to come to Church; (but not to be there conuincid; for points controverted must not be preached to dissolution or remouing)

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Thus then though there be many Religions in the world, opposing one another, some in one thing, some in another, yet there is but one of them of the Truth, namely that alone which in all matters of faith and saluation heareth his voice, who is the Truth. A Popish *newe maner* was lately asked, in my hearing, how it went with the *Calistity* Cause? He in some anger and more pride answered, *yo haue many Religions, but I hope that now ye*

shall

Mark. 1. 31.

shall haue but one : It was asked him if he would be of that one; he replied, I that I will. It was asked him what Religion that was; he answered, *The booke of common prayer and the Articles*. One answered him, wee hold with the booke of common prayer & with the *Articles*, but not after the sense of the *Arminians*; proued to be peruerſed, wrested and absurd, by Doctor *Carlson* late Bishop of *Chichester* in a booke, aboue mentioned, dedicated to the Kings Maiestie. And indeede whether all things be in them in that perfection that should be, or noe, both the one and the other send vs to the Truth of God revealed in scripture, & oblige vs to be of it. The booke of common prayer saith, that *wee assemble and meeke together to heare his most holy Word; and to aske those things* &c. In the Lords prayer, diuers times there vsed, wee pray, *Hallowed be thy Name, thy Kingdom come, thy will be done*; and soe that his Word may be had in honour, and his Kingdom come amonge vs in the due preaching thereof, and into our Soules to rule vs in all things necessarie to saluation: *For his is the Kingdom, the power and gloria*. The Psalmes read saith, *to day if ye will heare his voice, hearken not* &c. The prayer for peace; *In knowledge of whose standeth our eternall life: another Granting vs in this world knowledge of they truth: the letanie, That it would please him to illuminate all Bishops, Pastors and Ministers of the Church with true knowledge and understanding of his Word, and (what, to treasure and monopolize it vp in themselves! noe, but) that by their preaching & lining they may set it forth and shew it accordingly: as in a prayer at the communion, That they may, both by their life and doctrine, set forth they true and lively Word: In another for all the congregation; 2. Sund. in Aduent, Blessed Lord which hast caused, all holy Scriptures to be written for our learning, grant that wee may in such wise heare them, read &c. To passe by that on 5. Sund. after Epiph. which Against Pelagian pride saith, That they which doe leane only on the hope of they heavenly grace, may encrease &c. On good Friday is begd of him, That he would take from Iewes, Turkes, Infidels and Hereticks, ignorance, hardnesse, of heart and contempt of his Word; but not in desire to retaine it in our selues. The booke of Articles saith Art. 2. *The Sonne is the Word of the Father, begotten* &c. Art. 6. *Holy Scriptures containeth all things necessarie to saluation: see that whatsoever is not read therein, nor may be proued thereby, is not required**

required of any man, that it should be beleued as an article of faith, or be thought requisite or necessarie to saluation. See also the Articles of Ireland. Art. 1. *The ground of our Religion, and the Rule of faith, and all sauing truth is the Word of God, contained in holy Scripture.* In both these bookes, by the name of holy Scripture the Compilers vnderstand all the canonicall bookes of the old and new Testament, in them recited. Now that which thus bindeth vs to another Rule and warrant, doth not make it selfe the Rule and warrant, nor permit any Rule and warrant in matters of faith and saluation, besides that to which it bindeth vs: but the booke of the Articles doth thus binde to another Rule and warrant: ergo. For further prooffe whereof obserue Art. 22. *The Romish doctrine concerning purgatory, &c. is a fonde thinge.* Now this Article is not the Rule and warrant why that doctrine must not be receiued, but the Word; for soe it followeth, as beeing plainly innented, and grounded vpon noe warranty of Scripture, but rather repugnant to the Word of God. Art. 8. faith, *The three creedes, ought thoroughly to be receiued and beleued:* but why? the article sends to the warrant and rule, saying, *For they may be proued by most certaine warrants of holy Scripture.* Wherevpon Ministers, Carechising men in that called the Apostles creede, doe accordingly proue the matter by the Scriptures. Art. 18. counteth them accursed, that presume to say that every man shall be saued by the law or sect which he professeth: where the Article is not the Rule or warrant, but plainly telleth you of another, saying; *For holy Scripture doth set out vnto vs only the Name of Iesus Christ whereby men must be saued.*

This man then that hoped that wee should haue noe other Religion then the booke of Articles and the common praier, hoped it seemes, that wee should not haue them as they were at first intended, nor in that which they require and binde men to, viz. in matter of faith and saluation to build only on the Scripture, which ye see is plainly and euidently intended by the compilers of the Articles. By this man one may gather the hopes of the Papists; for it was M^r. *Burgen* their known *Newes-monger*, one that is frequent amongst them, and heares their mindes; that preaching to edifie some and confute others by Scripture; and writing to conuince some and establish others, which haue soe weakened & discouraged them, would now be out of countenance and fashion: that though
wee

wee pray for theese things, yet there should be nothing lesse minded and practised; that soe they and the Arminians might preuaile vnconfuted, vnreproved; (because theese bookes, though agreeable to Scripture, are not, as ye see, warrants & Rules of faith; they doe not quote places of Scripture to proue or confute, and so consume Antichrist and Hereticks by the Spirit of Christs mouth, nor indeede recite all their errors) that yet theese bookes would come to be the Rule of faith (and soe ouerthrow that which the 6. Article saies of the Scripture) that wee should not soe much as vrge them in their true & grammaticall sense; that by this meanes Arminian prelates might hold them to their sense; that if according to Trent practises, some more Arminians and Popelings could be intruded into Bishops Sees and conuocations, then any thinge that they vnder the Name of the Church of England, should teach or ordaine, might also in time become rules and Articels of faith, and at last not the Scripture, but their iniunctions should be alleadged to proue points of faith, after the Manner of the Church of Rome, and the Scriptures pinned to them, and in some points noe further admitted or taught then agreeable to them: that insteade of the authoritey of Scripture, the authoritie, sense and iniunctions of the Church might be interposed, & he iudged an Heretick that should not receiue them, what euer they be, without further dispute, and soe that wee should shortly loose our Religion, and all be brought by degrees and deuises, as the Churches of *Italie* and others were of old, to the Popes tenets. Whereas on the contrarie the booke of Articles saith, Art. 19. *The visible Church of Christ is a congregation of faithfull men, in which the pure Word of God is preached and the Sacraments be duly ministred according to Christs ordinance.* Art. 20. *The Church heath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thinge that is contrarie to Gods Word written, neither may it soe expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witnes and a keeper of holy writ: Yet as is ought not to decree any thinge against the same, so besides the same, ought it not to enforce any thinge to be beleened for necessity of saluation.* Art. 21. *Generall conncells may erre, and sometime haue erred. Much more particular.*

A new sort of
Scismaticks.

Psal. 2.

3. Sund. after
Easter on Saint
Iohns day.

Thus then the booke of common prayer & the Articles binde Men to be of Gods Truth: neither doth any man rightly hold them, vnlesse as they require, be in matters of faith and saluation keepe to the Scripture, and so be of the Truth. Those men therefore that slight or neglect the due preaching of Gods Word, and the conuincing of Hereticks by it; and insteade thereof so propose and extoll the booke of common praler, and the Articles and constitutions of the Church of *England*, that they seeme to haue litle or noe Religion besides; they are a new sort of *Scismaticks*, some of which will yet be counted *Pastors* and *Pillars*, far more against the booke of common praler and the Articles then any other: for as much as others are against the ceremonies, theese against the substance of Religion, which they require; others are against that forme of praler, theese against the things principally praied for and enioined; & so against the Truth sealed in Christs blood; which they also tread vnder foote, & count vnholy, yea breakes his bands and cast his cords from them, by the geering scoffes they vse against preaching, and conuincing Hereticks by Scriptures; either in preaching or writing; by hindring them, and the slight esteeme they haue of them. Yet like Hypocrits, as if they would haue all as the copilers of the commo praler booke intended; and as it should be, in one Prayer they say, *God which thouest to all men that be in error the light of thy Truth, &c.* In another, *We beseech thee to cast thy bright beames of light vpon thy Church; that it being lightened by the doctrine of thy holy Apostle & Euangelist Iohn may attaine to thy everlasting gifts; on the day of Saint Paul; That we may follow & fulfill thy holy doctrine which he hath taught: of Saint Mathias. Graunt that thy Church being alwayes preserved from false Apostles may be ordered and guided by faithful & true Pastors: of Simon and Iude. Graunt vs to be iouined in vniue of spirit by thy doctrine: of S. Andrew. Graunt vnto vs all that wee being called by thy Holy Word, may faithfully &c.* Also in an exhortation before the Communion, they say, *If any of you be a blasphemers, a hinderer and slenderer of his word &c. come not to this holy table: to the furies of Children baptized, to call vpon them to heare Sermons &c.* the Bishop at there confirmation prayeth, *Let thy Holy Spirit be ouer with them, & so leade them in the knowledge of thy Holy Word, thus in the ende &c.* Theese Prayers and sayings will rise in iudgment

ment against many who extoll them, vs them, prefer them, and yet minde nothing lesse then the things prayed for, and desired in them; but are rather against them, and so against Christs Kingdom, against his raigne who is the Word; and who saith, *Thou mine enemies that would not that I should raigne over thee, bringe him ther &c.* They therefore that scoffe & geere at diligent preachers and hearers, call them Puritans and despise them, let them know, Christs Disciples are *commanded to teach all Nations, to observe all things whatsoever he commanded them; that we are not to be as the world is & so, and carried about with every winde of doctrine, by the sleight of men, but following the Truth in love to grow up into him in all things who is the Head: that the Scriptures make wise unto saluation &c.* that, *He that turneth away his eare from hearing the Law, even his prayer shall be abomination; If he will not heare, nor be willing that others should heare, God in all matters of faith & saluation, God will not heare him; that Christ saith against such reuiling and selfe conceited Pharises, Enuie one that is of the Truth heareth my voice; and by consequence that such as they, who make noe more account of it, can not well be saide to be of the Truth.*

These two last clauses of Christs bearing witness to the Truth, and this conclusion, of *hearing his voice*, which he maketh there-vpon, are a large feild, which for breuitie, I haue runne ouer, only pointing at some of the good seed, and some of the tares, which ene-mies haue sowed while men slept; that so, those that haue authority may see what is amisse at home, and seeke reformation. Which God knowes I haue not attempted out of any forwardnes to be meddling in matters of this kinde, but only vpon sight and sense of the wronge done to my Saniour and his Kingdom, to my Soueraigne Lord the King, and to the Church and Countrie wherein I was bred; by the Doctrines and palliared practises of close wal-king Popelings, Arminians and their Supporters, many of them being disguised vnder the name of conformable Protestants and Wellwillers of the Church and State. Which droue me in silent sorrow to meditate on these passages of holy Scripture.

Then finding that of our Lord to be true, *without me ye can doe nothing. No man can say that Iesus is the Lord (much lesse prone to) but by the Holy Ghost: and so, that I could neuer haue drawne so much glory out of these flowers, vntill God hath bene with*

me; I thought I must carrie it to the hieue; though I knew that in this case, I was like to finde that true, *Obsequium amicos, veritas odium parit*, yet I might not adventure, the everlasting punishment of an *unprofitable servant*, by burying this *one talent* in a napkin; seeing it appeared to be Christs; whose *Confession and Complaint* is here exhibited, with proofes and consequences so following from the same, that there needes noe further witnesse, noe inquirie of the vnworthy and instrumentall Exhibiter: for the conuincing proofes are Christs, the conuincd and Delinquents well knowne by other Complaints, that haue beene oft made against them, if not to the Kinge, yet at least to the High Court of Parliament; wherein greate things haue beene offered to be proued: and if a free speaking and hearing be not there permitted; then if any should vnder colour of seruing his Kinge and Countrie, be as false to both (and withall to Religion, at least for some secret loue to *Rome*) as euer that greate fauorite *Duke Edrick* was, who sold both to the *Danes*; yet men that could discouer them, fearing that they should not be thorowly heard, but rather imprisoned and crushed, would perhaps hold their peace, till it were to late to helpe. Which hath made men say, the *Kinges eares* are so guarded by whisperers, by preventing and prauaricating expositors of complaints, that truth may despaire of an effectuall hearing. God Almighty giue vnto the *Kings Maiestie* a heart to heare, see, and reforme what is most amisse, wherefoeuer, and in whomefoeuer the fault be.

To conclude to be of Truth is to *continue in the Word*, and in all matters of faith and saluation to cleaue to it, professing and maintaining it in the whole and in euery part of it; which is to haue Gods marke in the forehead; as on the contrarie to receiue and maintaine the Popish lawes and doctrine, is to haue *the marke of the Beast*: for thus a Christian is not only distinguished from a *Jew*, but also from a marked slaue of Antichrist, as ye may see proued in that litle booke, called *The Character of a Christian* pag. 206. 282. 296. *Saint Paul* saith well, *Brethren marke them which cause diuisions and offences, contrary to the doctrine which ye haue learned, and auoide them. For they that are such serue not the Lord Iesus Christ, but their owne belly, & by good words and faire speeches deceiue the hearts of the simple. For their word will eat as doth a gangrene,*

Mat. 23. 34.
30.

Edrick Duke
of Mercia, See
Speeles
Chron.

Rom. 16. 17.
18.

2. Tim. 2. 17.
18.

gangrene, who concerning the Truth have erred. And therefore when
Aminians, or other Hereticks and prophane persons commaund
 and teach one thing, and Christ another; the Pope one thing, &
 Christ another, the Church of *Rome* calleth for all mens obe-
 dience to her, and Christ to all to *come out of Babell*; Iesuits and *Rea. 11.*
 Popish Preistres call to Princes and States to serue her; and Christ
 to *serue her as she hath serued them, so fill her double:* Some follow
 Seducers; but ye heare what the Sauour of the
 * World saith, *Euerie one that is of the*
Truth heareth my voice.

F I N I S.

Faults escaped in the printing.

Pag. 1. for Euangelist reade Euangelists. p. 2. l. 2. for mislender:
 reade misvnderstood. & l. 23. for cheifs cheife. p. 3. l. 17. for so reade
 of. p. 6. l. 29. for reckened, read reckoned. p. 15. l. 18. for tho read
 the. p. 19. l. 13. for deser at read desert a. p. 21. l. 27. for abonte re.
 aboute. p. 23. l. 35. for rebellions re. rebellious. p. 32. l. 19. for thas
 re. thus. l. 23. re. seditious. p. 33. l. 8. for thousand reade a thousand
 thousand. p. 34. l. 13. for meant, re. meane. & l. 35. for tough read
 though. p. 36. in marg. re. *vninersum*. p. 37. in mar. re. *persuadere*.
 p. 41. l. 34. for reuelt reuolt. p. 47. l. 2. for greah rea. *greats*. p. 52. l.
 11. for Christs re. Christ. l. 22. re. committing. p. 53. l. 9. for offer
 re. offer. l. 3. for fiue limen re. fine linnen. p. 55. l. 17. for here rea.
 heare. p. 61. l. 4. for grauted graunted. l. 28. re. Armin: p. 86. l. 1.
 for honeur re. honour. p. 85. l. 35. re. belecue. p. 88. l. 5. rea. Chris-
 tianity.

Besides some letters that did not print so well off in the
first sixe sheetes, as in the Proofer.